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Christianity and Science
VERSUS
Paganism and Idolatry



HENRY M. PORTER

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Christianity and Science *versus* Paganism and Idolatry

By

HENRY M. PORTER



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FOREWORD

CHRISTIANITY AND SCIENCE

vs.

PAGANISM AND IDOLATRY

The references in this manuscript in regard to the Vedics, Buddha and Confucius are taken mostly from "Oriental Philosophy," by L. Adams Beck; those in regard to Socrates, Plato and Aristotle from "The Story of Philosophy," by Will Durant; those in regard to Jesus from the "Outline of History," by H. G. Wells; those in regard to "Junipero Serra" by A. K. Fitch, and those in regard to Alexander, Attila, Genghis Khan, Tamerlane from the Imperial Encyclopedia.

The above refers to some of the leading minds of the world and their advanced knowledge and teaching, which has led to our present condition, in science and religion and the laws governing the nations of the earth, and also to some other leading men of the past, whose ambition led them to become the conquerors of the earth, regardless of the misery, loss of life and property sustained by the vanquished. The truly great should be read by everyone, so as to follow the progress of events and to see how, step by step, we have reached our present condition, and how we may improve on the past by avoiding some of their errors.

For these reasons I have gleaned what seems to me the essence of these great teachings, and have presented once more an epitome of their wisdom, in the hope that many will be led to read the more complete works mentioned.

HENRY M. PORTER.

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CHRISTIANITY AND SCIENCE

versus

PAGANISM AND IDOLATRY

PREHISTORIC MAN

I HAVE been requested to write an article showing what I believe to be the proper course for our people to pursue to insure a continuance of our free and prosperous government, and to prevent a relapse and retrogression that has happened in the history of a great many other countries. I have been requested to answer the question: "What has been the cause of this downfall?"

In my opinion, the best answer is first to give a brief history of some of the teachings of some of the leading nations, notably India, China, Persia and Greece, and the most prominent leaders in the early times; of Vedics, Buddha, Confucius, Zoroaster, Socrates, Plato, Aristotle, Christ. These were some of the men who have helped in the progress of events, the stepping stones that have led the human race from a lower to a higher condition, from darkness into light, from slavery into freedom, from wrong into right and justice, and from Paganism into Christianity. Attila, Alexander, Genghis Kahn, Tamerlane and Napoleon were some of the men who had the ambition to rule the world, rather than to try to make it a more comfortable and pleasant place in which to live, who were governed more by the pagan than the Christian spirit.

Of how they rose, increased and declined and the cause of their recession, after years of brilliant and successful careers. That by such a history we may be able to judge of the future by what has taken place in the past. Men have made rules to govern the individual, the family and the governments, since the time of the Vedics, that seemed wise and worked well and to the betterment of all. But history has shown in most cases a decadence and retrogression in most of the countries mentioned.

Going back to the primitive peoples who inhabited the earth: They were little above the beast in intellect. They roved in herds like cattle, living on what nature provided, nuts, fruits, berries and meats. The father did not know his own children and the child did not know its own father. They lived in the open in the most primitive manner; engaged in the chase, made war implements and fought their enemies, and took from them their property by stealth or force, and were in constant superstitious fear of impending danger. They interpreted all kinds of signs and wonders to mean good and evil. They were finally forced by the cold glaciers to move ahead of them southward and live in caves and provide shelter for their protection, and clothing to keep from freezing. And out of this grew the family relation, which continued to improve up to the present time.

The accumulation of snow and ice, from flakes as light as a feather in the higher regions, in time produced *glaciers* of millions of tons in weight. These glaciers moved along with ponderous force that leveled down the hills and filled up the low places as far south as the Indian Ocean in Asia and the Gulf of Mexico in North America. They drove all living creatures before them and made the winters so cold that the primitive people, who formerly lived nomadic lives in the open, were forced to seek shelter in holes and caves in the rocks, and finally to build huts for shelter in winter.

Nature compelled them to use furs and skins to keep from freezing. The people were driven by the glaciers south toward and into the peninsula of southern China. They learned to make canoes by burning out logs in proper shape. They navigated and fished in the streams, coasted along westward to the mouth of the Euphrates River and founded the old town of Nineveh. In the vicinity wheat and figs grew spontaneously. They continued to increase

*See "Universal Problems," p. 103, 144.

and develop and spread over and up the valley of the Euphrates and built the city of Babylon. And on and on they went, north to what was to be Constantinople later, and west into Egypt.

From these settlements they expanded into the Aegean Islands and Greece, and east into Asia. From Egypt they also wandered into Africa and from Greece into Italy. Later they sought homes and trade in France and Germany, Spain and Russia, Norway, Sweden and Denmark, and across the Channel into the Isles of Great Britain.

The craving for new worlds led these adventurous Aryans to dare the Atlantic Ocean and rediscover their fellows in America from whom they had parted centuries before.

In this long experience these latest products of the earth had evolved the great variety of languages, religious laws, and customs and manners, dress and habits as diverse as the countries in which they had lived. In their small canoes they ventured from island to island until they reached from Norway to North America near Labrador, and from Spain to Cuba and South America, which is proven partly by the similarity of their architecture and their customs and manners and mode of living.

The people who went into and remained in India developed into a thoughtful, cultivated race, who made many advances in physical and mental development and a code of moral and ethical training that has been a guide to many countries and for many past generations, to the present day in our own country, as well as all others. It is surprising to see how a primitive people, who lived six thousand years ago, could have had such advanced ideas which now seem to have been prophetic.

VEDIC TEACHING

THEY were the Aryan race, the most noble people who lived in the early settlement of Asia and Europe, from whom the Anglo-Saxon race sprang. They extended into England and America, were noted for their white color, and settled among the dark skinned natives of India and China, engaged in pastoral pursuits many years before Christ. Many root words may be traced back to these early Aryans that now belong to various nations, which points to their early origin and relationship and also their religious tendencies.

Two thousand years before Copernicus, Aileraga, a Brahman, wrote: "The sun never sets or rises, but makes day below and night on the other side," indicating he had some conception of the revolution of the earth, causing night and day.

The Vedas are not only the earliest records of Aryan thought, but also among the earliest that survived the human mind. Some four thousand years B. C. embracing 1,000 hymns and many precepts and religious doctrines and philosophies: they say the sun God is a giver of light and warmth, and they speak of the Godhead thus creating the monotheistic theory, one being neither male nor female. Also the laws of "Manu," written about 1200 B. C., the book of all knowledge and national spirit, including the duty of the teacher, the warrior, the merchant and the laborer, each in a separate caste. The Brahman or religious teacher was the most important caste. Also that women were plainly differentiated by nature for different duties, and their training must follow these lines. The Brahman teachers led the pupil to the highest moral standard in the way of cleanli-

ness, purity, chastity, good manners, duty to earn his own food, tell the truth, but pleasantly and gently. The five titles to honor are affluence, good birth, high breeding, high deeds, with much experience and knowledge. Code of good manners includes reverence to elders, tenderness to young, and affection to equals. Health was also made an important branch of training. The science of Yoga was devised to control health and vitality. Hunger and desire, two primal motives, were to receive the strictest training; also in man's relation to the universe martial exercises embrace wrestling, fencing, archery, cock fights, foot and horse racing. The management of horses, bulls, camels and elephants were part of the training. The whole duty of husband and wife was that they do not anger each other, or wander apart in thought, word and deed until death, and the promise is that they be together beyond death.

That the mother exceeds the father a thousand times in the right to reverence and should be honored and worshiped like the Gods. She is language; he is thought. She is prudence; he is law. He is reason, she is sense. He is patience; she is peace. He is will; she is wish. He is pity; she is gift. She is fuel; he is fire. She is glory; he is Sun. She is motion; he is wind. He is owner; she is wealth. He is battle; she is right. He is lamp; she is light. She is justice; he is pity. He is channel; she is river. She is beauty; he is strength. She is soul; he is body. It declares the right of the Court who is to be father to the children born after him, in the absence of the father. The lowest caste, the laborers, were exempt from much of the strict discipline forced upon the three upper castes. The Brahman was the teacher; the Kshatriyas the warrior; the Vaisyas the merchant; the Sudras the laborer. They taught by self-denial one could change to a higher caste. By self-indulgence and selfishness one may descend to a lower caste. The Brahman was exempt from personal effort for live-

lihood because of the extraordinary honor paid him as earthly God. It is easy to see the germ that was to enslave India. Under the Buddha India made one last despairing struggle to cast off the yoke of Brahmanism, and failing, accepted her doom with apathy that still dominates her and leads to many pagan atrocities.

It was inculcated in the Laws of Manu that the whole duty of Kshatriya (Warrior) king is protection, chastity, sacrifice, study and more addiction to pleasure. The form of government was certainly not democratic nor republican. He must follow the teaching of the Vedas. What the well instructed Brahmins disclose to be the law, shall be law. The king who punishes the innocent and not the guilty gathers infamy here and shall descend into hell hereafter. The punishment of a merchant should be twice as heavy as a laborer; that of the warrior, twice as heavy as that of the merchants. The law authorizes every man to kill a Brahman in self defense, or when caught in the act in certain cases.

In regard to food, the rule is, do not eat between meals. Do not eat while the last meal remains undigested. Anxiously avoid over eating. As far as possible take clean and bloodless foods. Flesh cannot be had without slaughter of animals. Therefore flesh food should be avoided.

The laborer is the little brother. The higher responsibilities are not expected from him, though he might assume them if he could. The rule is, the wisest must lead.

In the laws of the Greeks in Solon's time there were four classes but they were graded according to income. The wealthy had the higher offices, the poorer, the lower.

When we consider the date in which the *Manu*, the book of knowledge, was produced, 1200 years B. C., it seems marvelous that there is so much common sense and wisdom and instruction for the guidance of all classes of people contained in it, and that the rules are appropriate today as they were then.

The Brahman had now become almost a living god in India. He was the custodian of what the people most valued. There was no people in the world that in every class concerned itself so universally and profoundly with philosophy and spiritual life.

Upanishad, taught by Sharkana, means sitting near, and suggests the moment of teaching when pupils surrounded the sages who taught them. Max Mueller writes: "In the whole world there is no study so beneficial and elevating as that of the Upanishads of the Vedanta philosophy," and one of Germany's greatest thinkers writes: "Even the loftiest philosophy of the Europeans, the idealism of reason as set forth by the Greek philosophers appears in comparison with the abundant life and vigor of Oriental idealism like a feeble Promethian spark against the full flood of sunlight."

What distinguishes the Vedanta from all other philosophies is that it is at once a religion and a philosophy. From these ten Upanishads spring all the philosophies of India. One of the lessons taught is, that the body is but a garment for the soul. Age is a changing garment. The baby of eight weeks develops into a man of eighty years and is yet a soul. Nationality, all outer things, are garments to be discarded, and behind them abides the eternal, traveling towards its inevitable goal. The *self* that lodges in the heart of each man is smaller than the small, greater than the great. The man whose will is at rest sees himself and is freed from sorrow; through the serenity of senses sees the glory of self, who can but know that divine self is above joy. He is bodiless, yet dwells in things incorrupt; is permanent, yet dwells in things impermanent. He is all pervading. The embodied soul is the rider, the body is the car. Intellect is the charioteer and mind the reins. The senses, they say, are the horses; the object of sense, the road.

If a man is without wisdom and uncontrolled, his

senses are like vicious horses of the charioteer. Higher than the senses are their objects. Higher than their objects is the mind. Higher than the mind is intelligence. Higher than intelligence is the great self. Higher than the great self is the unmanifested. Higher than the unmanifested is the soul. Higher than the soul is nothing. The soul is itself universal. It is no child of the Divine, but divine itself; imprisoned in flesh, but divine, the changeless, the immortal. It is further illustrated. A father says to his son: "Bring me the fruit of the tree." "Here it is, sir." "Break it." "It is broken, sir." "What do you see?" "Almost infinitesimal seeds." "Break one." "It is broken, sir." "What do you see?" "Nothing, sir." The father said: "My son, that subtle essence you cannot perceive of is that very essence from which this great tree proceeds. Believe it, my son, in that which is the subtle essence, every existent thing has its self. Coming and going is pure illusion. The soul never comes and goes. To whose is the place to which it shall go, when *all space is within the soul?* When shall be the time for entering and departing when *all time is within the soul?*"

Patanjali explains: In ancient times Yoga meant to attain perfection. It is the state where the five organs of knowledge remain alone with the mind, and the intellect does not strive to be called the highest aim. This they call Yoga, which is the firm keeping down of the senses. Yoga is restraining the mind-stuff from taking different forms. It is only man who can inspire his mind-stuff with intellect, and to use it as an instrument by which he can pass through the various stages of Yoga to the liberation of the soul. When a large number of impressions are left on the mind they form habits. Character is nothing but repeated habits. The state of mind which comes as the effect of giving up sense desires and in which one becomes conscious of power of self control over these desires. If you do not govern

waves or ripples on the mind-stuff, they will govern you. Governing them, you attain power, spiritual power which is attained by constant practice of cessation of mental activity, which gives all powers and perfect freedom, perfect unison with the absolute, as taught in the philosophy of Vedanta. The man who attained this can fall no more, can return no more to rebirth. He does not need them. He has passed beyond them as the Absolute itself of which he is a part.

We know today there are two kinds of action of nerve currents, one centripetal, the other, centrifugal. One carries sensations inward to the brain; the other from the brain outward to the body. All are connected with the brain.

Electricity is the servant of the mind, and through it all the voluntary and involuntary motions are made. To increase the power of the body, deep breathing is advised and exercise and moderate eating also. This, with proper concentration, will bring repose to the body and mind when rightly practiced. The mind springs about like a monkey in a tree. One thought slips over into another and dilutes it. Yet the thing can be controlled. First you sit and let the mind run on, watch the monkey jumping. Take no thought of the trick. Thoughts terrible, even hideous, may flash past. Watch; but you must sit as a spectator and distinct from what you watch. It is the mind-stuff, rippling, waying, warning. It is not you. You will observe the distinction. While you watch it will tend to calm. It will slow down. Thought will be less confused, mixed and rapid. Under the influence of steadfast resolution, it will calm gradually. Finally it will be controlled. Then it can be concentrated. Of course, as in all else, all depends on practice, steadfast and unhindered. When the mind is controlled it must be focused on certain points, say, parts of the body to begin with. If you concentrate on the nose,

after a while wonderful perfumes are smelled. If on the tongue, strange and delicate flavors. On the ears or eyes beautiful sounds or lights may be perceived. Yoga asks no one to take anything for granted, but puts forward these experiences that they form tests of truth.

Concentration should later be on high and social objects. But certain broad rules of high morality are the gateway for all, and a very simple diet, avoiding flesh and alcohol, is necessary. When concentration and meditation becomes systematic and instructive, a very high point indeed is reached.

Buddha says: "If, brothers, the disciple is living a life of virtue and is possessed of mastery over the senses and filled with clear consciousness, he seeks out a dwelling in a solitary place. He sets himself down with legs crossed, body erect, mind present and fixed far from impressions that allure the senses, but still reasoning and reflecting, he enters into the *first* ecstasy, which is full of rapture and happiness born of concentration. And after the suppression of reasoning and reflecting he attains the inward peace and *oneness* of mind, that is born of concentration, he attains the *second* ecstasy. And after the suppression of rapture he enters the *third* ecstasy. And when he has rejected pain and pleasure he enters the neutral, clear-minded state of the *fourth* ecstasy. This is called right concentration. The monk who has concentration understands things according to their reality and what are these: the arising and passing of former feeling, subjection, differentiation and consciousness."

In reviewing the foregoing oriental philosophy one is forced to the conclusion, in following the history of nations, that the benefit, if any, has been to the few wise men who have devoted a life to the study of the philosophy, who became teachers of it. But it has not produced results among ninety-five per cent of the people, to make them

prosperous and happy. There is no doubt that many of the Vedic teachings 1,000 years B. C. have had an influence on the human family in many nations, and at the present time we see many quotations similar to those instructions given by them, in regard to living, household duties, what to eat, what to avoid, deep breathing, exercise, concentration, etc. And so no doubt many of the ideas they proclaimed were the result of ecstasy or hallucination which was worked up by long periods of fasting, prayer and devotion, somewhat on the order of ghost dancing by the North American Indians, referred to more at length later, or hallucination which may be produced by the use of alcoholic drinks for a long period, which influences the brain and causes the culprit to see visions. Sometimes sudden fright or prolonged sorrow will produce similar effects.

But following the Vedic teaching we are told Asia has 33,000 gods; the Greeks, 30,000 gods. Tamerlane, about 1,400 years A. D., killed 100,000 prisoners to avoid feeding them and built a church out of human skulls. Genghis Khan caused the death of four or five million human beings. The Pyramids of Egypt were built by thousands of men who were treated worse than brutes; the burning of Rome later for the edification of Nero.

It is supposed by some students that the American Indians came across the Bering Sea from India; hence the name Indian. They roamed all over North America, making their living by killing game of various kinds, living in the open, dressing in the hides and furs of the game they slaughtered; their squaws doing the menial work, dressing the hides and shaping them into clothing to keep out the cold in winter, and gathering nuts and acorns, berries and fruits and drying and storing them, along with jerking the meats for winter use. They use the numerals as we do, by another name, 2, 12 and 20; 3, 13 and 30; 4, 14 and 40,

which may, and probably does, reach back to the same origin our numerals came from.

They also have some of the characteristics of the ancient Indian Yogins, most of which is ecstasy. Some few years ago they held *ghost dances* in one of the sections in the West, and kept them up for weeks and all engaged in them, and they would keep them up for days without food or rest, until many would drop dead, which did not stop them, but they would only be more excited than ever, and the mania spread until it embraced all the Indians in the western country at the same time, and the craze increased as time went on, until the Government ordered out the soldiers from the western forts, who put a stop to it.

BUDDHA

THE founder of the Buddhist Philosophy was born about six centuries before Christ, in the district of northern India, known as Behar. His father is said to have been a wealthy chieftan, or Prince of the City of Kapilavastu, and was ruler of Shagas. Thus he was of the warrior caste. His father's name was Suddhodana. His mother's name was Maya. She died seven days after his birth, and he was nourished and fostered by her sister. Buddha means, "the perfectly awakened" or enlightened. His given name was Siddhartha, which means "he who has attained his aim." His family name was Gautama. He was heir to his father's princedom.

In Buddha one meets the only character who can stand on a spiritual parity with Christ. Some would say that his intellectual power was mightier and stood higher. For this reason his personality has impressed itself upon the world's consciousness as none but Christ has done. Both exhibited that indefinable power which mankind cannot resist. Buddha asked none to travel by a road which his own feet had not marked with blood.

We find him young and handsome, a prince of the noble Aryan race, with mental gifts that must have distinguished him, apart from birth and beauty; an only son, heir to wealth and consideration. But we find him the prey of deep unhappiness. Love was his, for he had married a wife, whose beauty was enhanced by all womanly graces. He had an infant son, whom he had named Rahala, "a fetter," for already the spiritual leaven was working in him, which compelled a sad tragedy of earthly ties. But neither wealth, nor intellect, nor human love could shut out the

black riddle of the universe, the sorrow of man which pressed upon him and corroded all his joy, with a black and bitter realization of soulless injustice and cruelty.

His father, terrified by his melancholy and aloofness, commanded that disease, old age and death should be hidden from him, and that, secluded in his palace grounds, he was not to know of their existence, for he feared such knowledge would drive Siddhartha to the ascetics for solitude in the woods and mountains. Not only would his son be lost, but the princedom pass away and into the hands of strangers.

The sight of an aged man deadly ill with fever, of a corpse followed by weeping mourners, of laborers on his father's farm in great heat—young and aged must toil—he saw them, their bodies bent, struggling with all their might, with hair falling about their haggard faces, fouled with mud and dirt; the plowing oxen also toiling so pitifully and with lolling tongues and panting breath, and the whip and goad indenting smooth flanks until blood ran. All these things tortured the heart of Siddhartha as he sat, and he said: "The world is built on pain; its foundation is laid in agony. If there is a way, where is it? I am bound in the dungeon of despair."

Slowly he saw a man passing down the road with a bowl in his hand, and he said in his heart: "Who is this man whose face is calm? His eyes bespeak a soul of rest." "Great God! I am a religious mendicant who shudders at the problems of life, have left the fetters of home behind me to seek for some happiness that is trustworthy and imperishable." "And where, wise man, do you seek?" "Great Lord, in solitude, in the quiet of deep woods. There, in the quiet, dwells enlightenment, and I carry this bowl that the charitable may bestow alms of food. My way is onward to the mountains where enlightenment awaits me."

Siddhartha sought his father and announced his resolve

to seek the solitude after the ancient fashion of Arya, to find deliverance for himself, for those he loved and for all the world. He appears to have kept his resolution from his wife. It is said he heard strange voices born on the wind which convinced him the time had come.

He bid his charioteer, Chana, to saddle his noble horse, Canthaka, and in dumb grief Chana obeyed. Then he entered the little white marble chamber where Yashadara, with the child, slept. Twice he stretched his arm to clasp them, and twice withdrew lest he should waken them. At last he kissed her foot, knowing with anguish that he sacrificed her joy with his own. His age was then twenty-nine.

He mounted his horse and said: "O, brave in fight and fearless, put forth strength in a sterner battle for tonight! I ride to seek deliverance, not for men only, but for your kind also." And as he passed out said: "Never again shall I enter here unless I conquer old age, death and sorrow."

He gave a chain of jewels to Chana. He sent the best jewel of his turban to his father in remembrance. Chana pleaded all the relationship, the broken hearts left behind, but in vain. The prince replied: "What is relationship? For were I to die I leave them. The kinship is like a flock of birds which settle on a tree at night and depart at dawn. When I have found the way I will return, not otherwise."

Then taking his sword, he cut off the knot of hair which he wore as an Aryan of high birth; and as a hunter passed, he exchanged his clothing for his coarse garments and put them on. Then turning, he looked into the eyes of Chana for the last time with no word said and made his way to and through the forest and was seen no more.

He passed on to Basibesara of Magda. There among the Vindhya Hills lay many solitudes and caves where recluses assembled to consider and study the ancient philosophies of India, and he betook himself to the cave where

sat Brahman Alara. Siddhartha took a seat at a respectful distance, waiting until it should please Alara to address him. This done, the Brahman agreed the prince should study the Vedas of Upanishads, under his guidance. He, like the others, took possession of a cave and set himself to study, and they marveled at the calmness and nobility of the young man.

Again his father sent officials to recall him, but though gentle and courteous he would not hear. That life was dead to him.

Clad in yellow garments of the ascetics he descended daily to the City of Busibara to buy food, extending his bowl for alms. On one occasion the King said: "Look on this man, Lord. Beautiful is he, great and pure, with all the signs of Aryan birth. Ask where that mendicant goes." It was done, and the King with his lords hearing of his departure from the world, implored him to return, and offered him a share of his kingdom. He replied: "I hear with veneration. Just and blessed is the way of a great King. My way is onward and behind me lie five desires. Would a hare recued from a jaw return to be devoured? Return, oh wise King, to your happy city. May all good go with you!"

With Alara he studied so patiently that the ascetics who followed Alara besought him to become their master. But after some years had passed it became clear to him the answer to the riddle did not lie, as the Brahmans taught, through the ever-increasing spiritualization of selfhood of man, though it was clear this was worth studying.

Sorrowfully Siddhartha betook himself to another teacher, Udraka, and here again disappointment met him. He studied patiently until they had no more to offer.

Then he resolved to change to Urevela, then to practise a terrible asceticism, thinking that the soul might spring from the destruction of the body. This he did beside a

river, entering upon the most cruel discipline of hunger and thirst and silence and he said: "Long is the night to him who is sleepless. Long is the ride to him who is tired. Long is the life to him who knows no law."

So he set himself to meditation, daily lessening his food until it became a morsel. He spoke to no man, sitting quiet and motionless, controlling even his breath. So still he sat that birds and beasts moved about him unafraid. His fame as a great Yogi spread far and wide; the greatest of all Yogins.

He said to his disciples: "I remember when a crab apple was my only daily food; when I swallowed only a grain of rice. Like dried reeds my arms and legs; my hip like a camel's hoof; like a plait of hair my spine. My eye balls well nigh disappeared, and yet with all this mortification I came no nearer to knowledge. I thought if I could crawl down to the river, the water, warm and kindly, would refresh me and perhaps the power of thought would return." And inch by inch he crawled to the water and lay in it utterly undone. At last, supporting himself by a bough, he crept up the bank a little refreshed, and he thought: "The way of mortification has utterly failed. My body cannot support the intellect. I will eat and drink and strengthen it."

Nearby dwelt a young wife of a wealthy householder who took her best milk and boiled it, and placing the milk and rice upon golden dish, set forth, glad at heart, and seeing the prince, she knew he was a holy ascetic in the last stage of exhaustion. Raising the golden dish, she offered it humbly. He partook of the pure food and the virtue of it flowed through him, like oil to a lamp extinct, and seeing this she departed.

But Siddhartha felt energy swelling in him like a great river and he sat steadfast steps toward the tree whereunder he received enlightenment. He seated himself under

the tree with folded hands. Night came on and was one of terror and temptation. Body and mind apart, and united visions of his life, love, luxury and power beset him. Delirious dreams and delusions fell thick as snow about him. But love and deep compassion for the sorrow of mankind held him firm, and he clung to his purpose, as a great ship plows her way through tempest and tossing billows to the haven secure. And when darkness ended and the gray of the east appeared he received enlightenment, clear, steadfast and perfect. With a cry of light, he beheld past, present and future as one and true causation, and the secret of birth and death and the passing on into new lives. He beheld the ego of man unraveled before him into its component parts, like the woven thread of a garment, beholding in them no immortality or durability, and he beheld the truth, the way and the escape.

Illumined with all wisdom, sat Buddha, the utterly awakened. Lost in contemplation of the universe as it is, having entered the Nirvana of peace. He was lost in bliss, and at last he said aloud in triumph his song of victory: "O, bliss inexplicable, singular, lovely and alone, within reach of all who set their faces to the light in true endeavor; for little children of the law as far as the wise and noble." Thus enfolded and bathed in peace, sat the perfect one.

Here he received food from two Burmese merchants, Bahulika and Tappana, whom he accepted as his disciples. He then determined to go to Benares and seek out the five ascetics who scorned him. Alara and Vadaka were dead. On the way he met a young Brahman who, trying to trap him, asked: "What constitutes a true Brahman?" and he replied: "To put away all evil, to be pure in thought, word and deed." And the troubled asked: "Whence the peace that surrounds you? What is your way?" And he answered: "Happy is the man who has seen truth. Happy is he who in all the wide world has no ill will; self restrained

and guided and highest in the freedom of thought. No honorable class have I, no teacher. I go alone and content."

So the blessed one came to Benares where dwelt the five ascetics, and they said among themselves: "Here comes the Ascetic Gautama. Let us show him no respect nor rise to meet him." But the nearer the Lord Buddha came, the more the majesty of his presence preceded him. Nor could they hold their resolution. They rose and took his cloak and alms bowl. Another brought a seat, a third water, and he sat and bathed his feet.

It was to these five he preached his first discourse and their eyes were opened with joy. One since called Kaudanna the known, begged that he receive them as disciples and he answered: "Draw near, monks. Well taught is the doctrine, walk in piety to the goal of the end of all sorrow." So they passed into perception and realization.

The news spread swiftly. About him gathered many young men of great families and high caste, eager to hear of joy and the ending of sorrow. One young man named Yasas, whose riches gave him power to gratify every wish as soon as formed, came out one moonlight night to Deer Park and said: "Who in all the world shall show me any good?" Gautama replied "Sir, you are weary; but in my hand is life that is neither grievous nor wearing. This teaching is not afflicting, nor is it oppressive."

And Yasas took off his gilded shoes and sat beside the stranger. First Gautama spoke of the misery and worthlessness of lust, of the strong calm of renunciation, and the high way of the law. In the place of burning disgust, there flowed into the heart of Yasas the cooling stream of wisdom, and the Lord Buddha set the way before him. Then in the dawn Yasas rose and said: "It is impossible that I should return to a life I now see to be unreal and foolish as a tale told by a madman. Receive me into the order that I may spend my life acquiring knowledge." And

the blessed one answered: "Come, monk, the doctrine is well taught. Lead henceforth a new life."

Presently the father of Yasas came running to ask where his son had been seen, and he, too, fell in with him who has attained, and the great teaching caught him. He cried: "Most wonderful! May the lord take me as one of his disciples." He was accepted and he now looked upon his son, divested of his jewels and clad in a yellow robe, and Buddha asked: "Is it possible that Yasas the noble should return to a life of lust and pleasure?" He replied: "Sir, it is not possible. It is gain to Yasas that he should be set free."

So the wealthy and poor did crowd about Buddha. He did not repel any, be the caste what it may; not even women, and at last he dispatched sixty to carry his teachings abroad. Then, with certain of his disciples he set out on foot to visit his father and home.

His father had heard of his renown as a great teacher and honored name in India and prepared to receive him with resignation. The people had made their preparation to receive him with garlands and arches. His father with his great men waited and looking along a dusty road, saw a young monk, dressed in yellow, carrying an alms bowl, begging his food from house to house, and he cried aloud: "I am put to horrible shame. My son, a beggar! Our race is beaten to earth with shame." "My father, this is the custom of our race." He angrily denied this. "Not one of our race has begged his bread." And Buddha answered: "Maharaja, you and your high race claim descent from kings. My descent is far otherwise. It is from the utterly awakened of ancient days. As they have done, so do I. Do I not know that the ruler's heart bleeds and that for his son's sake he adds grief to grief. Now let these earthy bands be loosed, for these are higher. Let my father receive such food as no son has yet offered to father." And leading

his father by the hand, they entered the palace. Within he thought of another. But she thought: "I cannot go. If the mother of his son is of any value in his eyes, he will come to me." So Buddha arose, attended by his two disciples and his father and went to the dwelling of his wife, and he said to the monks: "If this lady embraces me do not hinder, though this is against the rule."

They entered the hall where Yashadara stood. Her hair shorn, clad in a coarse robe, she ran to him and falling on the ground laid her face on his feet and wept bitterly. There was silence and none hindered him, while his father declared to him her grief and mortification. With his eyes still fixed upon her he said: "This is true. Great also was the virtue of this high lady, mother of Rahala, in a former life which I remember with gladness. Mother of my son, the way I have opened is for you also. Come and hear."

So that evening, seated by the river, he taught the way before his own people. The illusion of time fell from Yashadara. She felt her love no longer cast aside, but eternal as the self. It left her enfranchised and glad and she knew the truth, and so it was with the father of the perfect one and with others.

The next day Yashadara called her son Rahala. "Go now, beloved. Seek your father and ask for your inheritance." She led the boy to the window and pointed. "That monk, a lion among men, he whose face shines like the sun in its strength, is your father. Demand your inheritance." He ran quickly and caught the robe of the blessed one with tears of joy, asking his inheritance. For a while he was silent. He turned to Saraputa smiling, saying: "Monk, what think you? For worldly wealth perishes but this remains. Let us admit him to our order." It was done and the heart of Yashadara sang within her for bliss.

In the caves of Ajanta there is a fresco most beautiful.

It is the figure of the most perfect one, serene as the moon, and looking up to him from below are the figures of his wife and son adoring him with a love that transcends words.

So leaving joy and peace behind him and measureless content in Yashadara, he returned to Shravasti on the river Rapti and to his work of making gladness and the defeat of sorrow among the people.

There comes now an interesting period in the life of Buddha and this history of philosophical religion. His foster mother, who had cared for him after the death of his mother, sent request for herself and Yashadara and other ladies, that they be permitted they join his cult, under the discipline taught by him. He returned no answer. His foster mother, Prajapati, came and made request with tears. He replied: "Enough, lady, do not make this request." Wandering to Varshali with many other ladies, sore of foot, she renewed their request. He answered: "I cannot refuse, if they will accept with eight weighty rules added to those of the order." And they joyfully accepted the terms.

Then Buddha acquired super powers, but he did not care to use them. The wise know there is no miracle, only a higher law, unknown to the ignorant. He taught that to those who had reached the higher consciousness the bans of time and space and force exist no more.

One of his disciples disposed of himself into an ecstasy and was raised in the air, and this caused the people to magnify the teachings of Buddha.

It is said there was a faithful disciple of Buddha that wished to see him, and when he came to the river the boatman was gone and he walked across on the water. Gautama asked him: "Did you come with little fatigue on the road?" The disciple answered: "In my joy I walked on the water and did not sink."

When Buddha was grown old he said to Ananda:

“When I would speak to hundreds of nobles, I would vanish away and they would exclaim in bewilderment: ‘Is this a man or a god?’ ”

And he struggled against disease and sat among his disciples and said: “I am growing old and full of years. My journey is drawing to a close, and the body can only be kept going with much care. Therefore be lamps unto yourselves. Hold fast to the truth. Look not for refuge to anyone but yourselves, who, after I am dead, will be lamps to themselves.”

So wandering he reached Varshali with his immediate disciples, and when they assembled he addressed them, saying: “Practice the truths, monks, which I have made known to you, and spread them abroad that they may continue to be good to the happiness of the multitude. Behold now, monks, I exhort you, all component things must age and dissolve! Work out your salvation with diligence. At the end of three months he who has thus allowed will die. I leave you. I depart, relying on myself alone. Be earnest, pure, recollected. Be steadfast in resolve. Keep watch over your hearts. Who wearies not but holds fast to the law shall cross this sea of life, shall make an end of grief.”

“Come, Ananda, let us go to Para.” Here a cruel pain fell upon him. “Let us go to Kusinana”—for there was he to die. Dying as he was, he blessed the young Brahman. Pukkusa presented him with a robe of cloth of gold that Gautama might lie on it.

Gautama continued his journey in pain and came to the Sala Grove near Kusinana, and there they made a couch for him and he told Ananda to go to the town of Nalas, and tell the people in the last watch he would die. And they heard him with great sorrow and came with their families and servants to take leave of him, and family by family were presented and received his blessing.

And now the end had come, the thought may arise:

“We have no teacher. This is not so. The truth and the rules of the order shall be your teacher when I am gone.” Ananda said: “It is wonderful, lord. I have faith to believe there is not one in this assembly who has any doubt or misgiving.”

Then the blessed one entered into the first state of ecstasy, and rising from this, he entered into the second, and into the third and fourth, and passing from ecstasy, he passed into infinity of space, and from that into infinity of consciousness, and from that to nothingness, and thus arrived at the cessation of sensation and idea.

Ananda cried out: “The blessed one is dead!” But Annadaha said with calm, “Nay, he has entered that state where sensation and idea cease.” And at the moment of his dying the thunder of heaven broke, roaring about them, and there was a shock of the earth, and the voice of Brahma, the personal creator, cried aloud: “All things lose their compound selves and individuality, and ever such a master as this, unrivaled and endowed with all powers, even he has passed into Nirvana. The great disciple, the perfect saint Annadaha, said these words when he, the desireless lord lay in peace, so ending his span of life, resolute, and with unshaken mind did he endure the pain of death. Enough, my brothers, do not weep for those who attained wisdom. Say, transient are all component things. How is it they should not dissolve?”

The people of Malas came lamenting, and encased the body in new cloth and a vessel for burning, and the body of Lord Buddha passed into gray ash. They gathered up the bones and took them to their council, because he was a man of warrior caste, and surrounded them with spears and a rampart of bows, and for some days they made homage with solemn dance and music and garlands and perfumes.

A great Buddhist scholar has said: “Perhaps never

while the world has lasted has there been a personality who has wielded such a tremendous influence over humanity. In the presence of the beauty of his life, what more can be said?" Even the mighty Buddha was the child of the mighty Vedanta, which has brought the soul of philosophy to myriads.

There are two extremes that must be shunned. The one is a life of pleasure, devoted to desire and enjoyment. The other is a life of self mortification, gloom and torture that is unworthy and unreal, and leads to nothing.

Here are the eight stages of his teaching:

First comes right understanding.

Second, right resolution.

Third, right speech.

Fourth, right conduct.

Fifth, right living.

Sixth, right effort.

Seventh, right meditation.

Eighth, right rapture.

Based on the four truths, these are the Buddha's comments:

1. Thou shalt not destroy life.
2. Thou shalt not take what is not given.
3. Thou shalt abstain from unchastity.
4. Thou shalt not lie or steal.
5. Thou shalt abstain from intoxicants.
6. Thou shalt eat temperately, not too often.
7. Thou shalt not behold unbecoming dancing, singing or plays.
8. Thou shalt not wear garlands, perfume or adornment.
9. Thou shalt not use high or luxurious beds.
10. Thou shalt not accept gold or silver.

And he taught, there is but one unchanging, permanent and eternal; and each self is a part, and to lead a pure life is the extinction of sorrow.

CONFUCIUS

CONFUCIUS was to China what Buddha was to India. Confucius is China. Without him she could never have been what she is. She has modeled herself with all her patience and discrimination after his idea.

The Han dynasty created him the Duke VL, perfect and illustrious; the first of holy men, the royal preacher. Later the Ming dynasty virtuous of teachers styled him K'ung, the ancient teacher, accomplished and illustrious, the complete sage.

Confucius was born 551 B. C. He traced his ancestry back to the last emperor of the Shang dynasty, 1121 B. C. If his descendants look back with pride to their glorious ancestor born 551 B. C. he himself looked back to the 28th Century B. C. He was a descendant from a family related to the last emperor of the Shang dynasty, 1121 B. C.

It was the rule that after a title had lapsed for five generations, the family should choose a surname, and under it merge from the nobility into the people. By it the name of Lung was changed to K'ung, which Confucius was later to make the most illustrious in China.

China at that time was a collection of small kingdoms under one more or less nominal head or sovereign who practically ruled only so far as his own character and power enabled him to do.

The father of Confucius, Shuh Liang Heih, was a soldier who played a stirring part in the distracted times. He was a sort of Chinese Hercules, brave and faithful, distinguished by his height and strength. He sought to marry the second time as his first wife brought him nine daughters but no son. From these sisters, the youngest chose to marry

him and she prayed she might have a son, when a spirit appeared and announced: "You shall have a son, wise beyond other men. He must be brought in a hollow mulberry tree." A dragon appeared before her and dropped a stone tablet in which was cut: "The son shall be a throneless King."

As time drew near, she asked her husband whether there was any place at hand known as the "hollow mulberry tree." "Yes, a dog cave in the south hill." "There shall the child be born," she answered, and there, as she wished, the great event took place. Confucius was born in October or November of 551 B. C., almost a contemporary of the Buddha in India.

Confucius was given the name of Kin, which was changed to Chung-Ne. His mother was a woman of force of character and but little is said of her in history. But little is known of his boyhood except that he was grave and interested in sacrifices to the spirits and the solemn rites accompanying them. From the beginning he loved knowledge and it is said at the age of fourteen he had learned all his master could teach him, and he helped him to teach other boys, and the acquisition of knowledge engaged all his thoughts.

He was regular in his gymnastic exercises, a skillful charioteer, a lover of the chase, a passionate devotee of music, a performer on the lute, a lover of poetry, stately-mannered, valiant, talented, a good Chinese gentleman.

His father, soon after his birth, left his mother a widow with scant means and he had to use his efforts to earn them a living. He said: "My calculations must be all right. My sheep and oxen must be fat and strong. That is what I have to care about."

There was something about the man at nineteen that he was held in ever-growing respect and consideration, about him a personality and presence that won respect, and he had no difficulty in winning a wife from a noble family

who gave him a son a year after. In proof of the golden opinion he had won from the ruler the duke sent a courtier to congratulate him and a present at the birth of his son.

When Confucius was twenty-four he lost his mother. He buried her in the original home of his ancestors and removed his father's coffin that they might lie in the same grave, for "we owe our being to both parents alike. We must render them the same homage." He remained in the same neighborhood for two years and three months, fulfilling the command, "three years the mourner at his parent's tomb." Then laying his mourning robes on the tomb, he returned to life. Five days afterwards he took up his lute and tried to sing but he had no heart for music. His voice choked in his throat.

It is related he had a domestic problem of his own to confront, and it is possible, to which Chinese historians had given a little more information on the cause for him to separate from his wife. Nothing is alleged against her. But there is the wife's side also. Confucius says marriage is the natural condition of man and the state which enables him to fulfill his destiny in this world.

The husband, as master, must command, but both are equally required to act in ways which best harmonizes with and imitates the relations between heaven and earth; in which, is inquired, did Confucius or his wife fail?

A husband cannot divorce his wife without just cause; but pity must be remembered in the midst of judgment. Based on the family and its duties, China has survived as a great nation during nearly two thousand, five hundred years, of wealth and prosperity and storm and battle, since Confucius has uttered these words. Who would dare to prophesy the same duration for the white civilization? Nature does not recognize the equality in her work. She recognizes differences which must be adjusted by differences in treatment.

Another feature in the character of Confucius was his love for music. "It is impossible," he once said, "for a vicious man to be a good musician." To him it was one of the highest intellectual and moral forces. His lute was his pleasure in time of joy and his comfort in many sorrowful hours which fell to his share. He is said to have played on the harp also.

We are now at a time when the rays of his great personality drew many into the atmosphere of what they felt to be almost unearthly wisdom. He had returned to bless the distracted empire with guidance of some higher sphere. He threw his house open to those who wished to learn and could afford to pay but little.

He early described himself as a man of the north, south, east and west, and he, it is related, as a man in his cart, drawn by a single ox, moving about from one place to another, learning and teaching as he went. The disciples walked beside him, keeping pace with the slow-footed ox. So for three years he worked sowing good seed. "I do not claim originality for my teachings. I am a transmitter," he said with modesty underlying his utterances about his mission.

In China there were thirteen great principalities and many small dependencies, and in many of these the duke or prince was a law unto himself, and the misery or happiness of the people depended on his personal character.

Here, to the mind of Confucius, was a great field for his wisdom and he lived in daily hope of a summons by the ruler of LU. That was not yet to be.

Meanwhile, as his consequence increased, he was given a chariot with a pair of horses by the prince, and, with a band of his disciples about him, was permitted to make a visit to the court of the Emperor at the City of Lo in Honan.

On one of his excursions he saw a party of huntsmen and immediately got out of his chariot to join in the chase.

One of his disciples was filled with horrified astonishment at such an undignified proceeding and said: "What, sir! Can it be possible that you would do a thing so ill harmonizing with your great reputation? Surely your time should be spent in studying the sciences and fostering noble principles."

Confucius halted and looked at him. "Really, you are quite wrong. A wise man will consider everything within his purview. Undoubtedly the princely man of his ideal will touch at every point and know, to understand all its desires." So he proceeded to Lo with his band of students about him, observing and commenting as he went. He was not honored by an invitation to an audience with the Emperor, but one of the principal ministers did and it was there he met the famous philosopher Lao Tse, the teacher of the way.

Surely the meeting of two such minds must have been a great occasion, for here, face to face, he met Lao Tse, whose beliefs centered on the absolute, transcendental, with his eyes fixed on a glory which dazzled him. And he said: "Those men of whom you speak are dead and their bones dust. Only their words remain. When the times suit, the princely man mounts aloft. When they do not, his feet remain tangled."

Lao Tse objected to the public life of Confucius and his following of disciples, as ministering to self-sufficiency instead of to the solitary and impassioned search for wisdom. His own tasks were those of the true Yogin, for, as he said, "The wise man loves obscurity. He who possesses a treasure guards it, and does not boast to everyone he meets. The letter killeth, the spirit gives life."

"And you! Have you also learned to know the Divine Intelligence, the way?"

And the younger man answered sadly: "Alas! Have not I been a seeker for thirty years, and have not found it?"

When you speak, I listen with wonder. My mind is troubled and perplexed." So met and parted two of the greatest minds of mortal men.

During this important visit to Lo one of the emperors asked him:

"May I be permitted to know the nature of your doctrines and your manner of teaching them?"

Confucius replied: "My doctrines are very simple. I cite the examples of the Ancients and exhort my hearers to follow the sacred books, emphasizing the necessity of meditating deeply upon them."

"But how should a man begin who wishes to acquire wisdom?"

"A large question. But certain propositions may be remembered when needed. Here they are! As the hardest steel is the most brittle, so that which is the most established is the easiest to destroy. Pride puffs up and the ambition of the arrogant is boundless. But the proud man falls and the claim of the arrogant is empty. The too complaisant man yields everything to gain his end and finds himself the dupe of his own facility."

And he and his disciples wandered around, examining with deep content all the arrangements handed down from antiquity and sighed with pleasure. On the walls hung portraits of sovereigns of China from You to Shan downward, with words of praise or blame written on them, and he said to his disciples: "As we use the glass to examine the forms of things, so we must study the past to understand the present."

In the hall was a statue with an inscription on the back which they read:

"Be not over-anxious for repose. He who is so will receive nothing."

"If a man does not resent slight injustice, he will soon be called on to resent giant wrongs."

"A sapling may be easily uprooted. With a tree an axe is required."

"Do not glory in your strength. There is always a stronger."

"Heaven has no favorites."

"The ocean is full, yet overflowing rivers do not overflow it."

"A house may be burned by smouldering fire, when a fierce flame would have showed itself and have been easily extinguished."

"A river is the flux of many streams."

"The union of many threads makes an unbreakable cord."

Farther on he led the way into the palace and there another sight halted him. He saw a bucket, took it to a fountain nearby, and dipping it in, he bade his disciples notice to fill it in equilibrium, the exact degree of pressure must be used. With too little, it floated useless; with too much, it sank to the bottom. Here is the lesson of firmness and moderation. And Chang Huang left a delightful description of his friend:

"I have observed about Chung-Ne many of the marks of a sage. He has reveries and a dragon forehead. His arms are long, his back like a tortoise, and he is nine feet six inches in height. When he speaks he praises the ancient kings. He moves along the path of humility and courtesy. He retains a strong memory. His knowledge of things seems inexhaustible. He is a man to whom none of our day can be compared."

Confucius said to his disciples: "I love and reverence the ancients. How dare I name myself with them? It may simply be said of me that I strive to become such without satiety, and teach others without weariness."

And now, returning to Lo, he continued teaching the rich and poor, for a very small consideration if he saw they were in earnest. Now he was famous, surrounded by his disciples from different parts of the country; numbering in excess of three thousand, who recorded his manner, appearance, and saying of the great master—that he influenced the world to the present day and recorded in the

famous book known as "The Digested Conversation" or the "Analects." It may be called the portrait of himself by those who knew and loved him.

When he returned to Lo he found the native state in confusion, from the aggression of their noble families. It came at last to war and the prince was defeated in the field of battle and fled into the neighboring state of Chi for safety. Confucius followed with a little band of disciples.

The princes sought his advice on a difficult question on the science of government. He then said: "What is necessary is to rectify the names of things. Good government is present when the prince is prince; the minister, minister; the father, father, and the son, son." He meant the nature of laws of the family and society lays down the unalterable pattern of good government.

The wisdom of this great guest must certainly have impressed Chi for he desired to keep the great master as adviser. But his chief minister advised: "If your majesty employs him to change the customs of Chi, you will not be considering the people, but interests."

He said to Confucius: "After I am old, how can I use new teachings?" And to make amends he offered him lands which were refused. Confucius answered: "A man of high instincts will take rewards only for services rendered. I have advised the prince and he has rejected my advice. Very far is he from understanding me."

So, wearied in heart, a little more because he saw no way of realizing his way among men, Confucius set out on his return to the much perturbed state of Lo and his disciples spread the seeds of his ethics of government to other states. For fifteen years he occupied himself in these researches, which the Chinese people have accepted as invaluable. Occasionally some distracted chief would send to him for advice. He went his way digesting, collecting, editing, emitting wisdom.

Very little is known of the relations of Confucius with his son Li.

We now come to the time when the public affairs of Lo were going from bad to worse and the prince concluded to try the teachings of Confucius. He was away from home when the prince's message reached him. He was glad at heart that the time had come to try his method of government. The time for words was past. Deeds were at hand. He was made chief magistrate of the town of Chung Tu. A beginning, if no more. He threw himself into his work with the utmost ardor, holding in his mind the idea of a ruler as a father.

He made rules for the feeding of all the people, rules for the observances to the dead, different foods for the child and the aged, and under his paternal care, extended to every branch of life, a great reformation took place. He urged that *graves* should be made in waste places instead of on agricultural lands.

The teaching of the Yogin or Vedic doctrine in regard to the duty of the children to their parents and their filial reverence became so strong in later centuries in China that it was almost like a worship after death, and they buried them on their farms, on the cultivated lands, and built mounds so high, and they became so numerous and were held in such reverence that in some states in China railroads cannot be built because they will not allow the graves of their parents to be disturbed, and it was to change this very old custom, that was taking up most of the agricultural land, that caused Confucius to advise that graves be made on hilly waste lands and to save the best for the benefit of the living.

Such great wealth flowed from the wise and kindly rule of Confucius that the princes of neighboring states wished nothing better than to imitate his rules and asked if they could not be applied to the states as well as cities.

He was made Assistant Superintendent of Works. He was promoted Minister of Crime. He taught that prevention was better than punishment of crime. He had a human feeling and tender heart which was shown through all his life. When important matters came up to Confucius he would call wise men for their opinion and would say: "I have decided so and so," intending to carry public opinion with him, (and this may be the beginning of the jury system of the present day.) So he went his way. Loyalty and good faith became the characteristics of men and chastity and gentleness of women.

His enemy sent eighty beautiful girls and one hundred horses to the prince of Lo as a gift, to win him by pleasure away from Confucius, and succeeded. Confucius left with a heavy heart, hoping to be called back, and it drove him out to wander homeless for many years.

He went westward to the State of Wei, his disciples accompanying him. They were met by the warden of Wei and they talked together and he spoke cheerily to them. "Why grieve at your loss? Long has the empire lacked the principles of truth and light. Now you will see he will be used as a bell that must be heard. The noble man knows neither grief nor fear." And he wandered on to the capitol of Wei and took up his abode and the prince gave him a revenue of grain, sufficient to support him.

But the heart of Confucius could not rest and he soon started on his wanderings. On his journey to Chin he passed a little house where he had once stayed, and learning the master was dead, he went in to condole with the family. When he came out he told his disciples to give the family one of the horses out of the chariot.

He was little better so far as peace and comfort went, and returned to Wei. He found it impossible and returned again to Chin. It was about this time that a rebel chief asked one of his disciples how one should think of the mas-

ter, and he referred the reply to Confucius, who said: "Tell him he is only a man, who, in his pursuit of knowledge, forgets to eat, who, in the joy of attainment, forgets his grief, and who does not perceive the approach of old age."

One of his disciples asked him: "Is there any one word that may serve as a rule of practice for daily life?"

And he answered: "Is not reciprocity such a word? What you would not have done to yourself, do not to others." And in another flash: "Lay down your life rather than quit the straight way. In a state governed by right principles, poverty and low station are things to be ashamed of."

He was asked what he thought of the principle that injury should be recompensed with kindness. He replied: "With what, then, would you recompense kindness? Recompense injury with justice; kindness with kindness. The man who has done you an injury should be made to realize the strict application of the law he has broken; and this for his own sake. Filial duty must carry a man beyond his own personal safety."

The chief asks for instruction as to wise government and Confucius replies: "To govern means to rectify. If you lead the people with rectitude, who will dare to break the rule?"

"But how is it possible to do away with thieves?" "If you, sir, were not covetous, they would not steal even if paid to do so."

"And what do you say of killing the unprincipled for the good of those obeying the law?" "Sir, in carrying on your government, killing need not be necessary. Let your desire be for what is good and the people will be good. The grass must bow when the wind sweeps it."

Tsu Kung, the well known disciple, said: "Our master is upright, courteous, temperate and complaisant, and thus he gets his information."

The master said: "How should I be afflicted by men

not knowing me? At fifteen I was bent on learning. At thirty I stood firm. At forty I had doubts. At fifty I knew the decree of Heaven. At sixty my ears were obedient to the reception of truth. At seventy I could do what my heart desired without transgressing what was right."

Again he was asked the duty to filial piety, and replied: "Filial piety means the support of your parents. This applies to dogs and horses also. Reverence is also needed, which distinguishes one from the other."

He was asked: "What constitutes the perfect man?" He replied: "He acts before he speaks and afterwards speaks according to his actions. It is only the truly righteous man who can love or hate others. Riches and honor are the desire of men. If not gained rightly, should not be held. If poverty is not gained rightly it should be avoided."

He said: "My teaching is of one pervading principle. Be loyal to one's self, charitable to our neighbors—nothing more. For he who is loyal to the divine in himself, obeys the first, and the second inculcates the love of our fellow men." (Christ said later: "Love your neighbor as yourself.")

Events were now drawing Confucius towards home. "Let me return," he had said long years before, little knowing how long fate would compel him to wait.

Time went by and old age darkened over him and his high hope for usefulness for his country.

When he returned to Wei the son of the prince was in power and offered him the right to administer the government. "What will you do first," he said, "to right such offer?" How could he support a man in rebellion against his father, or support a father who had been guilty of slaying his own mother? Let them go their own way; fight their own battles.

Events were shaping for the return to Lo, where Yen Hui had distinguished himself in some military operations.

He declared he owed everything to Confucius. Who could compare with him? Those officers were sent bearing rich gifts to beg the master's return. And he went, now sixty-nine years old, hoping that his ripe wisdom might once more benefit his native land. But it was grief, not success, which was to test his great heart to the end.

In the year of his return his beloved disciple Yen Hui died and the master was left desolate, weeping as one uncomforted. "Yen Hui is dead and lost to me forever, and where is there another to fill his place. He never lagged, he never wearied, he is gone and I can never find his equal!"

There are moments of terrible solitude for the highest of men. Wisdom cuts them off from fellowship and sets them apart from men.

Yet another shadow was to fall on his life in the death of his long unseen wife. He said: "Her life is done and it will not be long before mine is done also."

Then his only son, Li, died. That could not move him as the loss of Yen Hui had done, for little is known of Li and that little is colorless.

And now the end was drawing near and the master, working at classics which were to be one of his priceless bequests to China, conscious of the lengthening shadows of night, toiled with unwearied energy at the only task his country would permit him for its benefit. For no power, no share of government, was offered him in Lo. He said of himself: "I could follow my heart's desire without transgressing what is right." He climbed the holy mountain, Tas Shan, and from its summit did he look all over the country below. Then calling his disciples, he bid them a solemn farewell, declaring his mission as a teacher had ended. He was no longer their master, but a friend, which bond no time could sever.

He had seen the brotherhood of man, the pattern of the perfect family, repeated in that of perfect government.

All his ideals for the good of suffering humanity sat as a dying rainbow against a bleak cloud, dissolving as a rainbow does, and the only comfort left him was to love human nature.

One last, heavy grief was the death of his brave, impetuous disciple Tsu Lu, defending his friend Chi in a revolution at Wei. Tsu Lu fought gallantly for the prince and was killed, and Confucius mourned in the last great blow earth had in store for him.

He redoubled his work and completed his book of "Spring and Autumn," in which he set forth the chief events occurring throughout the empire, and he said: "It is 'Spring and Autumn' that will make man know me." In regard to it the great Chinese philosopher, Meng Tsu, said: "When completed, it will, I think, strike rebellious ministers and villainous sons with terror."

One morning at dawn he arose and moved up and down before his door, murmuring:

"The great mountain must crumble,
The strong beam must break.
The wise man must wither like a plant."

He hurried into the house and said: "I am a man descended from the royal house of YUI. Last night I dreamed that I sat with offerings before me between two pillars. No wise sovereign arises; there is none in the empire who will make me his master. My time is come to die." These were his last words. He fell into a deep lethargy and so gradually sank into death in the year 479 B. C.

His disciples robed the master in ceremonial robes, with a cap of ceremony, and twisted cords of color in a ceremonial badge; within a double coffin he lay under rich canopy. A great procession followed the relic of their master to the grave. It was decided by the disciples the time of mourning should be the same as for a father, but

Tsu Kung built himself a hut and there led a hermit's life for six years.

In the beneficent influence Confucius shed upon mankind two only can stand beside him—Buddha and Christ.

The beloved Yen Hui said of his doctrines: "I looked up to them. I tried to penetrate them and they became harder. By orderly methods he led men on skillfully. He enlarged my mind with learning and taught me the rules of conduct."

Kung Fu Tsu said: "The wisdom of other men is like hills and mounds which can be stepped over. But he is like the sun and moon and man's foot can never reach them."

There are few places in the world which convey such a profound impression of antiquity and solemnity as his great temple at Peking. The air breathes the serenity of wisdom, enshrined in the worship of ages. China appears to prostrate herself in this august place to his teachings.

Dr. Legge said: "Confucius, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom were taught."

His books of highest authority were:

The Book of Changes.

The Book of Historical Documents.

The Book of Poetry.

The Record of Right.

Spring and Autumn.

The Analects.

SOCRATES

WILL DURANT writes:

"Socrates was as far from being handsome as even a philosopher can be. A bald head, a great, round face, deep-set eyes, a broad and flowing beard that gave vivid testimony to many a symposium—it was the head of a poet rather than a philosopher. But we look again. We see something of that humane kindness and unassuming simplicity which made this homely thinker a teacher beloved of the finest youth in Athens.

"Across two thousand, three hundred years we can yet see this ungainly figure, clad always in the same rumpled tunic, walking leisurly through the agora, gathering the young and the learned about him.

"They were a motley crowd, these youths who flocked about him and helped to create European philosophy. There were rich young men, like Plato and Alcibiades, who relished his satirical analyses of Athenian democracy. There were socialists, like Antisthenes, who liked the master's careless poverty, and made a religion of it. All the problems that agitate human society today and provide the material of youth's endless debate. Every school of social thought had its representative and perhaps its origin.

"How the master lived hardly anybody knew. He never worked and took no thought of the morrow. He ate when his disciples asked him to honor their tables. He was not so welcome at home, for he neglected his wife and children. He brought to his family more notoriety than bread. From Xanthippe's (his wife) point of view, he was a good-for-nothing idler.

"Why did his pupils reverence him so? Because he

was a man as well as a philosopher. But no doubt they liked best in him the modesty of his wisdom. He did not claim to have wisdom, but only to seek it. He was amateur, not professional. The Oracle at Delphi had pronounced him the wisest of the Greeks. Agnosticism was the starting point of his philosophy. He said: 'One thing only I know, and that is that I know nothing.' Philosophy begins when one learns to doubt. There are infinitely worthier subjects than trees and stones, and even all the stars. There is the mind of man. What is man and what can he become?

"So he went about prying into the human soul. What is it? What do you mean by honor, virtue, morality, patriotism? What do you mean by yourself? It was with such moral and psychological questions Socrates loved to deal and he gave answer to two of our most difficult questions: What is the meaning of virtue, and what is the best state? How could a new and natural morality be developed in Athens and how could the state be saved?"

It was in reply to these questions that Socrates taught of death and immortality. "He had his own religious faith. He believed in one God, and hoped death would not destroy him. If one could build a system of morality, absolutely independent of religious doctrine, as valid for the atheist as for the priest, then theologies might come and go without loosening the *moral cement* that makes willful individuals the peaceful citizens of a community." (It was this doctrine upon which our United States Government was based, allowing each individual to worship according to the dictates of his own conscience, and forbidding religious teaching in the public schools.)

He reasoned: "Perhaps all sin is error, partial wisdom foolishness. The intelligent man may have the same violent, unsocial impulses as the ignorant man. But surely he will control them better and slip less often into imitation of the beast. And in an intelligently administered

society, one that returned to the individual, in widened powers, more than it took from him in restricted liberty—the advantage of every man would lie in social and loyal conduct, and only clear sight be needed to insure peace and order and good will.

“But if the government is a chaos and absurdity, if it rules without helping and commands without leading, how can we persuade the individual, in a state, to obey the law and confine his self-seeking within the circle of the total good.

“No wonder there is chaos when there is no thought, and the crowd decides in haste and ignorance to repent at leisure and desolation. Is it not bare superstition that numbers will give wisdom? On the contrary, is it not universally seen that men in crowds are more foolish and more violent and cruel than men separate and alone? Is it not shameful that men should be ruled by orators who go ringing in long harangues, like brazen pots, when struck, continue to sound until a hand is put upon them? Surely the management of a state is a matter for which men cannot be too intelligent, a matter that needs the unhindered thought of the finest minds. How can a society be saved or be strong, except it be led by its wisest men?”

Imagine the reaction of the popular party at Athens to this aristocratic gospel at a time when war seemed to require the silencing of all criticism and when the wealthy and lettered minority were plotting a revolution.

Consider the effect on Anytus, the democratic leader, whose son had become a pupil of Socrates and had turned against his father and laughed in his father's face. Aristophanes had predicted precisely such a result.

Then the revolution came and men fought for and against, bitterly and to death. When the democracy won, the fate of Socrates was decided. He was the intellectual leader of the revolting party. However pacific he might

himself have been, he was the corrupter of youths, drunk with debate. "It would be better," said Anytus and Meletus, "that Socrates should die."

The first martyr of philosophy proclaimed the rights and necessity of free thought, upheld his value to the state and refused to beg for mercy from the crowd whom he had always condemned. They had the power to pardon him. He disdained to make the appeal. The judges wished to let him go while the angry crowd voted for his death. Had he not decried the Gods? Woe to him who teaches faster than they can learn!

So they decreed he should drink the hemlock. His friends came to his prison and offered him an easy escape. They had bribed all officials who stood between him and liberty. He refused. He was seventy years old now (399 B. C.). "Be of good cheer," he told his sorrowing friends, "and say you are burying my body only."

Plato writes:

"Now the hour of sunset was near. Soon the jailor entered and stood by him, saying: 'To you, Socrates, whom I know to be the noblest, gentlest and best of all who ever came to this place. I am sure you will not be angry at me for complying with the duties of my office, for others, not I, am guilty of this course. And so, fare you well, and bear lightly what must be. You know my errand.' Then bursting into tears he went out.

"Socrates looked at him and said: 'I return your good wishes and do as you bid.'

"Then turning, he said: 'How charming this man is! Since I have been in prison he has always been coming to see me. See how he sorrows for me. But we must do as he says. Let the cup be brought. I do not think I will gain anything by drinking the poison a little later.'

"Then the jailor came in, carrying the cup of poison. Socrates said: 'You, my friend, are experienced in these matters. Give me directions how I am to proceed.'

"The man answered: 'You have only to walk about until your legs are heavy. Then lie down and the poison will act.' At the same time he handed the cup to Socrates, who, in the gentlest and easiest

manner, without the least fear or change of color or feature, took the cup and said: 'What do you say of making a libation out of this cup to my God? May I or not?'

"The man answered: 'We only prepare, Socrates, just so much as we deem enough.' 'I understand,' said he, 'yet I may and must pray to the Gods to prosper my journey from this to that other world. May this, then, which is my prayer, be granted to me!' Then holding the cup to his lips, quite readily and cheerfully, he drank the poison.

"Hitherto most of us had been able to control our sorrow, but we now saw him drinking and saw that he had finished the draught. We could no longer forbear and in spite of myself my own tears were flowing fast, so that I covered my face and wept at the thought of my calamity of having lost such a companion.

"Nor was I alone, for Crito, when he found himself unable to restrain his tears, got up and moved away and I followed. Apollodorus, who had been weeping all the time, broken out into a loud cry which made cowards of us all: Socrates alone retained his calmness. 'What is this strange outcry?' he said. 'I sent away the women in order that they might not offend in this way, for I have heard that men should die in peace. Be quiet then and have patience.'

"He walked about until his legs began to fail. He then lay on his back. The man who gave him the poison pressed his foot and asked if he could feel it. He said, 'No.' So he felt upwards. 'When the poison reaches the heart that will be the end, Socrates.'

"His last words were: 'Crito, I owe a cock to Aesculapius. Pay the debt.' 'The debt shall be paid.'

"This was the end of our friend whom we may call the wisest, the greatest and best of all men whom I have ever known."

PLATO

“IN 490-470 B. C., Sparta and Athens, forgetting their jealousies and joining forces, fought off the effort of the Persians under Darius and Xerxes to turn Greece into a colony of an Asiatic empire. In this struggle of youthful Europe against the senile East, Sparta provided the army and Athens the navy. The war over, Sparta demolished her troops and she suffered in consequence. While Athens turned her navy into a merchant fleet and became one of the greatest trading cities of the world. Sparta relapsed into agricultural seclusion and stagnation, while Athens became a busy mart and port, the meeting place of many races of men and divers cults and customs, whose contact and rivalry begot comparison, analysis and thought.”

Traditions and dogmas rub one another down to a minimum in such centers of discourse. Gradually they were developing science. Mathematics grew with increasing complexity of exchange; astronomers with increasing audacity of navigation. The first Greek philosophers were astronomers. Men grew bold enough to attempt natural explanation of processes and events, before attributed to supernatural agencies and powers. Magic and ritual slowly gave way to science and control, and philosophy began. There is hardly a problem or a solution in our current philosophy which they did not realize and discuss. One argued that nature is good and civilization bad; that by nature all men are equal, becoming unequal only by class-made institutions. By another, that by nature all men are unequal.

Athens had a population of 400,000, of which 250,000 were slaves. Of the 150,000 free men, only a small portion

attended the general assembly, which was the supreme power. The Supreme Court consisted of over one thousand members by alphabetical vote to prevent bribery. No institution could be more democratic. Sparta fought and at last defeated the naval power of Athens. *Critias* headed a war of democratic revolution and was defeated. He was a pupil of Socrates and Plato's uncle.

Will Durant writes:

"Plato's meeting Socrates had been a turning point in his life. He had been brought up in comfort and perhaps in wealth. He was a handsome and vigorous youth, called Plato, it is said, because of the breadth of his shoulders. He excelled as a soldier. Plato had found new joy in the dialectic game of Socrates. It was a delight to behold the master, debating dogmas and puncturing presumption with the sharp point of his questions. Plato entered into this sport as he had in coarser kinds of wrestling. Under the guidance of the old "gadfly" (as Socrates called himself) he passed from mere debate to careful analysis and fruitful discussion. He became a passionate lover of wisdom and of his teacher. 'I thank God,' he used to say, 'that I was born Greek and not barbarian; free man and not slave; man, not woman. But above all, that I was born in the age of Socrates!'

"He was twenty-eight when the master died, and this tragic end of a quiet life left its mark on every phase of the pupil's thought. It filled him with the scorn of democracy; such a hatred of a mob. It led him to a Platonic resolve that democracy must be destroyed, to be replaced by the rule of the wisest and the best. It became the absorbing problem of his life, to find a method whereby the wisest and the best might be discovered and then enabled and persuaded to rule.

"Meanwhile his effort to save Socrates had marked him

out for suspicion by the democratic leaders. His friends urged Athens was unsafe for him, that it was an admirable, propitious time for him to see the world. And so in that year, 399 B. C., he set out, and then off he sailed to Sicily and to Italy. There he joined for the time the school or sect which the great Pythagoras had founded, living a plain life despite the possession of power."

Twelve years he wandered, imbibing wisdom from every source, sitting at every shrine, tasting every creed. He went to Judea, 'tis said, and was moulded by the traditions of the prophets, and to the banks of the Ganges and learned the mystic meditations of the Hindus.

"He returned to Athens in 387 B. C., a man of forty now, ripened to maturity by the variety of many peoples and the wisdom of many lands. He had lost a little of the hot enthusiasm of youth. He had knowledge and he had art, for once the philosopher and poet lived in one soul, and created a medium of expression in which beauty and truth might find room to play—the dialogue. Never before had philosophy assumed so brilliant a garb and surely never since; even in translation this style shines and sparkles and leaps and bubbles over."

"Plato," says Shelley, "exhibits the rare union of close and subtle logic with the Pythian enthusiasm of poetry, melted into one irresistible stream of musical impressions."

The difficulty in understanding Plato lies in this mixture of philosophy and poetry, of science and art. We cannot always tell whether he is literal or speaks in metaphor, whether he jests or is in earnest, or speaks in parables. These dialogues were written by Plato for the general reading public of his day, much that today will seem irrelevant and fanciful.

"Let us confess, too, that Plato, in sufficient abundance, is the qualities he condemns. He inveighs against poets and their myths and proceeds to add to their number and

hundreds to their myths. He complains of priests, but he himself is a priest, a theologian, a preacher, a super-moralist, a Savonarola, denouncing art and inviting vanities to the fire. He condemns the sophists as phrase-mongering disputants, but he is not above chopping logic like a sophomore.

"But this is the worst we can say of him. After it is said, the *Dialogues* remain one of the priceless treasures of the world. The best of the "*Republic*" is a complete treasure in itself; Plato reduced to a book. Here we shall find his metaphysics, his theology, his ethics, his psychology, his pedagogy, his politics, his theory of art. Here we shall find communism, socialism, feminism, birth control and eugenics; Nietzschean problems of morality and aristocracy, Rousseauian problems of return to nature, everything is here."

"Plato is philosophy and philosophy is Plato," says Emerson, and awards to the "*Republic*" the words of Omar about the Koran: "Burn the libraries for their value is in this book."

Plato relates a discussion with Cephalus. Socrates asked him: "What do you consider the greatest blessing you have reaped from wealth?" He answered: "Wealth is a blessing to him chiefly because it enables him to be generous and honest and just." Socrates asked him just what he meant by justice. Thrarmachus, less patient than the rest, broke out with a roar. "Listen," he said, "I proclaim might is right and justice is the interest of the stronger. The different forms of government make laws, democratic, aristocratic or autocratic, with a view to their respective interests, and these laws so made by them to serve their interests they deliver to their subjects as 'Justice,' and punish as 'unjust' anyone who transgresses them."

Stirner expressed the idea briefly when he said: "A handful of might is better than a bagful of right." This

justice is a morality not for men, but for footmen. It is a slave morality, not a hero morality. The real virtues of a man are courage and intelligence. "Your empire," said Pericles, "is based on your own strength, rather than the good will of your subjects." Athenian envoys said, in forcing Melos into joining Athens in war against Sparta: "You know as well as we do that right, as the world goes, is only in question for equals in power; the strong do what they can, the weak suffer what they must." "What is justice? Shall we seek righteousness or shall we seek power? Is it better to be good or to be strong?"

"How does Plato meet this theory? At first he does not meet it at all. He points out that justice is a relation among individuals, depending on social organizations. He argues it is easier to analyze justice on a large scale than on the small scale of individual behavior. He has a Utopia up his sleeve and is resolved to produce it. "Justice would be a simple matter," says Plato, "if men were simple. First let us consider their way of life. Will they not produce corn and wine and clothes and shoes, build houses for themselves? And when they are housed, they will work in summer commonly stripped and barefoot. In winter, substantially clothed and shod, they will feed on barley and wheat, baking the wheat and kneading the flour, making noble puddings and loaves. These they will serve upon a mat of reed or clean leaves, themselves reclining upon beds of yew or mistle boughs, and they and their children will feast, drinking of the wine which they have made, wearing garlands on their heads, and having the praises of gods on their lips, living in sweet society and having a care their families do not exceed their means, for they will have an eye to poverty or war. Of course, they will have a relish, salt and olives, cheese and onions, cabbage and other country herbs, which are fit for boiling, and beech nuts which they will roast at the fire, drinking in moderation, and with such a diet they

may be expected to live in peace and to a good old age, and bequeath a sinless life to their children after them."

He then quietly asks this question: "Why is it that such a simple paradise as he has described never comes? Why do these Utopias never arrive on the map?"

He answers: "Greed and luxury then are not content with a simple life. They are acquisitive, ambitious, competitive and jealous. They soon tire of what they have and pine for what they have not, and they seldom desire anything unless it belongs to others. The result is encroachment of one group upon the territory of another and the rivalry of groups for resources of soil and then war. Trade and finance develop and bring new class divisions. A mercantile bourgeois arises, where members seek social position through wealth and conspicuous consumption. They will spend large sums on their wives."

"These changes in wealth produce political changes. As the merchant over-reaches that of the land owner, aristocracy gives way to plutocratic oligarchy. Wealthy traders and bankers rule the state. Then statesmanship is replaced by politics which is the strategy of party and the lusts for the spoils of office.

"Every form of government tends to perish by excess of its baser principles. Aristocracy ruins itself by limiting narrowly the circle within which its power is confined. Oligarchy ruins itself by the incautious scramble for immediate wealth. In either case, the end is revolution. Then democracy comes. The poor overcome their opponents, strengthening some and banishing the rest, and give the people an equal share of freedom and power." (Plato seems to have had prophetic visions of Russia two thousand, four hundred years ahead of her recent calamity).

"Democracy ruins itself by excess of democracy. Its basic principle is the equal rights of all to hold office and determine public policy. This, at first glance, is a delight-

ful arrangement. It becomes disastrous when the people are not properly equipped by education to select the best rulers and the wisest course. "As to the people, they have no understanding and only repeat what their rulers tell them." Mob rule is a rough sea for any Ship of State to ride. Every wind of oratory stirs up the waters and deflects the course. The crowd so loves flattery, hungry for honey, that at last the vilest and most unscrupulous flatterer, calling himself the "protector of the people" rises to supreme power. (Consider the history of Rome, of Spain, of Mexico, and other nations with ninety per cent. of their people uneducated).

Plato complains that in simpler matters we think only of well trained persons to serve our purpose. In politics we presume that everyone who knows how to get votes knows how to administer a city or a state. When we are ill we call for a trained physician. Well then, when the state is ill should we not look for the service of the wisest and best?

"Like man, like states, and governments vary as the character of men vary. The state is what it is because its citizens are what they are. Therefore we need not expect better states until we have better men. How charming people are!—always doctoring, fancying they will be cured by some nostrum somebody advises them to try, never getting better, but always growing worse.

"Human nature," Plato says, "flows from three main sources, desire, emotion and knowledge. Desire, appetite, impulse, instinct, these are one. Emotion, spirit, ambition, courage, these are one. Desire has its seat in the loins. It is a bursting reservoir of energy, fundamentally sexual. Emotion has its seat in the heart, in the flow of force of the blood. It is the organ of experience and desire. Knowledge has its seat in the head. It is the eye of desire and can become the pilot of the soul."

"These powers and qualities are in all men, but in

divers degrees. Some men are the embodiment of desire, who burn with lust of luxuries and show, who rate their gains as naught as compared with their ever receding goal. These are the men who dominate and manipulate industry. But there are others who are temples of feeling and courage, who care not so much what they fight as for victory in and for itself. Their joy is on the battlefield, rather than in the mart. They make the armies and navies of the world. And last are the few who delight in meditation and understanding, who yearn not for goods nor for victory, but for knowledge, whose will is a light rather than a fire, whose haven is not power, but truth. These are the men of wisdom, who stand aside unused by the world.

“Unguided by knowledge the people are a multitude without order. Ruin comes when the trader, whose heart is lifted up by wealth, becomes ruler, or when the general uses his army to establish a military dictatorship. The producer is at his best in an economic field, the warrior is at his best in battle. They are both at their worst in public affairs. For statesmanship is a science and an art. One must have lived for it and been long prepared.

“Well, then, what is to be done? We cannot build Utopia with young people, corrupted at every turn by the example of their elders. In any case we must give to every child, from the outset, full equality of educational opportunity. There is no telling where the light of talent or genius will break out. We must seek it impartially everywhere in every rank and race. The first turn on our road is universal education.

“For the first ten years of life, education shall be predominantly physical. Every school is to have a gymnasium and play ground. Play and sport are to be the curriculums and in this first decade such health will be stored up as will make all medicine unnecessary. To require the help of medicine unnecessary because of lives of indolence and

luxury men have filled themselves like pools with waters and winds. Flatulence and catarrh, is not this a disgrace? (May this not be the beginning of our public school system?)

“Knowledge which is acquired by compulsion has no hold on the mind. Therefore do not use compulsion, but let early education be rather a sort of amusement. This will better enable you to find out the natural bent of the child. (Froebel’s kindergarten now adopted seems to follow this advice.)

The essence of education is to search for ideas, for generalization, investigation, laws of sequence, and ideals of development behind things. We must discover their relation and meaning, their mode and law of operation, the function and ideal they serve. We must classify and co-ordinate our sense experience and terms of law and purpose; only for lack of this does the mind of the imbecile differ from the mind of Caesar. This education is still unfinished.

They must now pass down from the heights of philosophy to the cave of experience of men and things. Generalization and abstractions are worthless without being tested by experience. Let our students compete with men of business and armed with all the wisdom and tradition, experience, culture and conflict can co-operate to give, and then men, at last, shall automatically become the rulers of the state.

Plato said further: “We must neither assume a standard of virtue which is above ordinary persons, nor an education which is exceptionally favored by nature and circumstance, but must have regard to life which the majority can share, and to the forms of government they can attain.

“One of his pupils, it is said, invited him to his wedding feast. Plato came rich with his eighty years, joined the merry-makers gladly. But as the hours lengthened them-

selves away, the old philosopher retired into the quiet corner of the house and sat down on a chair to win a little sleep. In the morning when the feast was over they came to wake him. They found that during the night, quietly and without ado, he passed from a little sleep to an endless one. All Athens followed him to his grave."

ARISTOTLE

ARISTOTLE was born at Stagira, a Macedonian city, some two hundred miles north of Athens, in the year 384 B. C. His father was friend and physician to Amyntas, King of Macedonia and grandfather of Alexander. He was brought up in the order of medicine. He had every opportunity to develop a scientific mind and was prepared from the beginning to become the founder of science.

Aristotle went to Athens at the age of eighteen and was put under the tutelage of the great master, Plato. There is evidence of a restless and irregular youth, living rapidly.

Under Plato, Aristotle studied eight to twenty years, and it is supposed from all the evidence it was the latter period. One would like to imagine them as very happy years. A brilliant pupil guided by an incomparable teacher, walking like Greek lovers in the gardens of philosophy. But they were both geniuses. Almost half a century separated them. Plato recognized the wisdom of this strange, new pupil, from the supposedly barbarian north, and spoke of him once as the *Nous* of the academy, as if to say, "Intelligence personified." Aristotle had spent money lavishly in the collection of books (manuscripts). He was the first after Euripides to gather together a library. Plato spoke of Aristotle's home as the house of a reader. A quarrel seems to have arisen towards the end of Plato's life, against his spiritual father for favors and affections of philosophy.

Aristotle began to hint that wisdom would not die with Plato, while the old sage spoke of his pupil as a foal that kicks his mother after draining her dry.

Some say Aristotle founded a school of oratory to rival Isocrates, and that he had among his pupils in this school

Hermias, who was soon to become autocrat of the City and State of Atarneus. After reaching this elevation, Hermias invited Aristotle to his court and in the year 344 B. C. he rewarded his teacher for past favors by bestowing upon him his sister in marriage. Despite his genius, Aristotle lived happily with his wife, and spoke of her most affectionately in his will. It was just a year later that Philip, King of Macedon, called Aristotle to the court of Pella, to undertake the education of Alexander. It bespeaks the rising respect of him to be called by the greatest monarch of the time, that he should single out Aristotle to be the tutor of the master of the world.

“Philip was determined his son should have every educational advantage. His conquest of Thrace in 356 B. C. had given him command of gold that yielded ten times the amount coming to Athens from the failing silver of Laurium. His people were vigorous peasants and warriors, unspoiled by luxury and vice. Philip had no sympathy with art and intellect of Greece that has distinguished her social order, in which he saw commercial corruption and political chaos. He saw insatiable merchants and bankers absorbing the vital resources of the nation, incompetent politicians and clever orators misleading the busy populace into disastrous wars, factions cleaving classes and clans into castes. Said Philip: “This is not a nation, but a welter of individuals, geniuses and slaves.” He would bring the hand of order down upon this turmoil and make all Greece stand up, united and strong, as the political center of the world. In 338 B. C., he defeated the Athenians at Chaeronea and saw at last Greece united, though with chains. And then he stood upon this victory and planned how he and his son should master and unify the world. He fell under an assassin’s hand.

“When Aristotle came, Alexander was a wild youth of thirteen; passionate, epileptic, almost alcoholic. It was his

pastime to tame horses, untameable by men. The efforts of the philosopher to cool the fire of this budding volcano were not of much avail. Alexander had better success with Bucephalus than Aristotle had with Alexander. Alexander loved and cherished Aristotle no less than he had been his own father, saying that the one had given him his life, the other had taught him the art of living. "For my part," said Alexander in a letter to Aristotle, "I had rather excel in the knowledge of what is good than in the extent of my power and dominion." But this was probably no more than a youthful compliment. Beneath the enthusiastic tyro of philosophy was the fiery son of a barbarian prince and an untamed king, and Alexander left philosophy after two years to mount the throne and ride the world. History leaves us to believe that Alexander's unifying passion derived some of its force from his teacher, the most synthetic thinker in the history of thought. They were but two diverse sides of one noble and epic project, two magnificent Macedonians unifying two chaotic worlds.

"Setting out to conquer Asia, Alexander left behind him, in the cities of Greece, governments favorable to him, but populations resolutely hostile. The long tradition of a free and once imperial Athens made subjection, even to a world-conquering despot, intolerable, and the bitter eloquence of Demosthenes kept the assembly always on the edge of revolt against the "Macedonian party" that held the reins of city power.

Now when Aristotle, after another period of travel, returned to Athens in the year 334 B. C., he very naturally associated with the Macedonian group, and took no pains to conceal his approval of Alexander's unifying rule.

"It was not hard for the instructor of the King of Kings to find pupils, even in so hostile a city as Athens. When in the fifty-third year of his age, Aristotle established his school, the Lyceum, so many students flocked to him that

it became necessary to make complicated regulation for the maintenance of order. The students made the rules and elected one of their number to supervise the school. The scholars ate their meals with him and learned from him as they strolled up and down the walk in front of the Lyceum. The Academy was devoted, above all, to mathematics and speculative political philosophy. The Lyceum had rather a tendency to biology and natural sciences.

Alexander instructed his game-keepers, hunters, gardeners and fishermen to furnish Aristotle with all the zoological and botanical material he might desire. With all this wealth of material he was enabled to establish the first great zoological garden that the world had seen. We can hardly exaggerate the influence of that collection upon his science and philosophy.

"Athenaeus relates that Alexander gave Aristotle the sum of 800 talents (some \$4,000,000). It was at Aristotle's suggestion that Alexander sent a costly expedition to discover the source of the Nile and the cause of its periodic overflow. Such works, as the digest of 158 political constitutions drawn up for Aristotle, indicate a considerable corps of aides and secretaries.

"Yet we should do Aristotle injustice if we were to ignore the almost fatal limitation of equipment which accompanied the unprecedented resources and facilities. He was compelled to fix time without a watch, to compare degrees of heat without a thermometer, to observe the heavens without a telescope, the weather without a barometer. He possessed only a rule and compass and the most imperfect substitutes for some others. Chemical analysis, correct measurements and weights were unknown. The attractive force of gravitation, electrical phenomena, the conditions of chemical combinations, the pressure of air and its effects, the nature of light, combustion, etc., in short, all the facts

on which the physical theories of modern science are based were almost wholly undiscovered.

"The mechanism for experiment had not yet been made and the best he could do was to achieve an almost universal and continuous observation. Nevertheless, the vast body of data gathered by him and his assistants became the groundwork of the progress of science, the text book of knowledge, for two thousand years, one of the wonders of the work of man.

Aristotle's writings ran into the hundreds of volumes. Some credit him with four hundred, some with a thousand. What remains is but a part. Conceive the scope and grandeur of the whole! There are first, logical works, categories, topics, prior and posterior analytics, proposition and sophistical refutation. These works were under the title of "Aristotle's Organon," the organ or instrument of correct thinking. Secondly, there are the scientific works: Physics, on the Heavens, Growth and Decay, Meteorology, Natural History, on the Soul, the Parts of Animals, the Movement of Animals, and the Generation of Animals. Thirdly, there are the aesthetic works, rhetoric and poetry; and fourthly, philosophical works: ethics, politics and metaphysics. Here is such a synthesis of knowledge and theory as no man would ever achieve again until Spencer's day, and then not half so magnificently. Here, better than Alexander's brutal victories, was the conquest of the world. We can hardly speak of any science today without employing terms he invented. He also wrote literary dialogues, as highly reputed as Plato's, but they are lost. We may be sure he is the author of all these books. The hand in some cases may be another's hand, but the head and art are his.

The first great distinction is that almost without predecessors, almost entirely by his hard thinking, he created a new science—logic. He was the product of the past and not of that future which his thought would build. After

many years, his *Organon* revived and was the very mould of medieval thought and reason.

"Logic," said Aristotle, "means simply the art and method of correct thinking. It is the method of every science, every discipline, every art. Nothing is so dull and nothing so important."

There was a hint of this new science in Socrates' maddening insistence on definition and in Plato's constant refining of every concept. Aristotle's little treatise on definitions shows how his logic found nourishment at its source, that every important term in serious intercourse shall be subjected to serious scrutiny and definition. He has discovered and formulated every canon of theoretical consistency and every artifice of dialectical debate.

Renan says: "Socrates gave philosophy to mankind and Aristotle gave it science. All has been built upon the foundation which they laid." Before Aristotle science was in embryo; with him it was born. It is one of the many glories of Aristotle that he was brave and broad enough to compass and combine all the Greek ideas and bring together all the accumulated results in a magnificent body of organized science.

It was the habit of our philosopher to preface his works with historical sketches of previous contributions to the subject in hand and add to every contribution an annihilating refutation. Bacon says: "Aristotle thought he could not reign secure without putting all his brethren to death." But to this we owe much of our knowledge of pre-Socratic thought.

His little treatise on *Meteorology* is full of brilliant observations. "This is a cyclic world. The sun forever evaporates the sea, dries up rivers and springs, and transforms at last the boundless ocean into the barest rock. While uplifted moisture, gathered into clouds, falls and renews the rivers and seas. Everywhere change goes on im-

perceptibly but effectively. Egypt "is the work of the Nile," the produce of its deposits through a thousand centuries. New continents and new oceans arise. Old oceans and continents disappear and all the face of the earth is changed and re-changed."

As Aristotle walked, wondering, through his great zoological garden, he became convinced that the infinity and variety of life could be arranged in a continuous series, in which one link would almost be indistinguishable from the next. There are minute gradations and progressions from the lowest organism to the highest. At the bottom of each scale we can scarcely divide the living from the dead, "nature makes so gradual a transition from the animate to the inanimate kingdom that the boundary lines that separate them are indistinct and doubtful," and perhaps a degree of life exists even in the inorganic. Slowly life created for itself a nervous system and a brain, and mind moved resolutely on towards the mastery of its environment.

Although Aristotle has many wrong ideas and makes many mistakes, he makes a greater total advance in biology than any Greek before or after him. Despite the errors that mar his biological works they form the greatest monument ever raised to the sciences by any one man.

His metaphysics grew out of his biology. Everything in the world is moved by an inner urge to become something greater than it is. Everything is both the form or reality which has grown out of something, which is matter or raw material, and it may, in its turn, be matter out of which higher forms may grow. So the man is the form of which the child was the matter. The child is the form and its embryo is the matter. The embryo the form, the ovum the matter. And so back in a vague way we reach the conception of matter without form at all. Form is not merely the shape, but the shaping force, an inner impulse

which moulds mere material to a specific figure and purpose. Nature is the conquest of matter by form and constant progress and victory of life.

Everything in nature moves naturally to a specific fulfilment. Everything is guided in a certain direction from within, by its nature and structure, and entelechy (a word coined by Aristotle). The egg of a hen is internally designed or destined to become a chick, not a duck. The acorn becomes not a willow, but an oak. Aristotle does not mean that there is an external providence designing earthly structures and events, but rather the design is internal and arises from the type and function of the thing. (This means like producing like.)

He asks: "How does motion begin?" Surely it had a source, and if we are not to plunge dreamily into an infinite regress, putting back our problem step by step endlessly, we must posit a primal mover unmoved, a being, incorporeal, indivisible, shapeless, sexless, passionless, changeless, perfect and eternal. God does not create, but he moves the world and he moves it not as a mechanical force, but as the total motive of all operations in the world. "God moves the world as the beloved object moves the lover." He is the final cause of nature, the desire and purpose of things, the form of the world, the principle of its life, the sum of its vital processes and powers, the inherent goal of its growth, the energizing entelechy of the whole. He is pure energy, activity, the mystic force. He is not so much a person as a magnetic power. His God never does anything. He is activity so pure he never acts. He is absolutely perfect. Therefore he cannot desire anything. Therefore he does nothing."

Aristotle's theory of the soul begins with an interesting definition: "The soul is the entire vital principle of any organism, the sense of its powers and processes. In plants it is merely a nutritive and reproductive power. In animals

it is also a sensitive and locomotive power. In man it is as well the power of reason and thought. The soul, as the sum and powers of the body, cannot exist without it. The two are as form and wax, separable only in thought, but in reality one organic whole. The soul is not material, nor does it all die. Part of the rational power of the human soul is passive. It is bound up with memory. But the active reason, the pure power of thought, is independent of memory and is untouched with decay. What survives is not the personality, with its transitory affections and desires, but mind in its most abstract and impersonal form."

It came to him more clearly above all questions of the physical world there loomed the question of questions: What is the best life? What is life's supreme good? What is virtue? How shall we find happiness and fulfillment? We begin by frankly recognizing that the aim of life is not goodness for its own sake, but happiness. For we choose happiness for itself, whereas we choose honor, pleasure, intellect, because we believe that through them we find pleasure. Now the peculiar excellence of man is his power of thought. By it he surpasses all other forms of life.

And in human nature the human is nearer to the beast than to a god. Woman is slave to man; as slave to master, the barbarian to the Greek, standing on a lower step in the scale of development. The male by nature is superior, the female inferior.

"Meanwhile life had become unmanageably complicated for our philosopher. He became embroiled with Alexander for protesting against the execution of Calisthenes, his nephew, who refused to worship Alexander as a god. The Athenians, thundering for liberty, growled when Alexander had a statue of Aristotle put up in the heart of the hostile city. Pursuing his titanic work in a circle of enemies on every side, the successors of Plato at the Academy, the oratical school of Isocrates and the angry crowds that hung

on Demosthenes, acrid eloquence intrigued and clamored for his exile or death.

"And then suddenly Alexander died. Athens went wild with patriotic joy. The Macedonian party was overthrown. Athenian independence was proclaimed. Antipater, successor of Alexander, an intimate friend of Aristotle, marched upon the rebellious city. Most of the Macedonians fled. Eurymedon, a chief priest, brought an indictment against Aristotle, charging him with having taught that prayer and sacrifice were of no avail.

"Aristotle saw himself fated if tried by juries and crowds incomparably more hostile than those that had murdered Socrates. Very wisely, he left the city, saying that he would not give Athens a chance to sin the second time against philosophy. There was no cowardice in this. An accused person at Athens had always the option of preferring exile. Arrived at Chalcis, Aristotle fell ill. It is said in utter disappointment with the turn of all things against him, he committed suicide by drinking hemlock. However induced, his illness proved fatal a few months after leaving Athens. He died in 322 B. C.

"In the same year and at the same age, sixty-two, Demosthenes, greatest of Alexander's enemies, drank poison. Within twelve months Greece had lost her greatest ruler, her greatest orator and her greatest philosopher. The glory that had been Greece faded now in the dawn of the Roman sun; and the grandeur that was Rome was the pomp of power rather than the light of thought. Then that grandeur too decayed, that little light went almost out. For a thousand years darkness brooded over the face of Europe. All the world awaited the resurrection of philosophy. This was the time a redeemer was needed.

JESUS

WELLS' "Outline of History" says: "The Jewish traditions as to the gradual development was the idea of one just God ruling earth. The Jews looked for a special Saviour, who was to redeem mankind. Judaism is indeed the reconstructed political ideal of many shattered people, mainly Semitic. Almost in every town in the Roman Empire and far beyond in the east, Jewish communities traded and flourished and had a tradition of standing together. Jew stood by Jew. Wherever he went he found men of like mind with himself. He could get shelter, food, loans and legal help. Throughout five centuries of war and commotion, certain features of the Jew persisted. He would have none other but one true God. Even the Roman standards with their eagles had to stay outside.

"In the reign of Tiberius Caesar, a great teacher rose out of Judea. This was Jesus Christ. In writing about him we shall tell about him as a man and what men have believed about him. We shall treat the documents about him as human documents. If the light of divinity shines through our recital we will neither help or hinder it.

"Almost our only sources of information about the personality of Jesus are derived from the four Gospels by Matthew, Mark, Luke and John, and from allusions to his life in letters (epistles) of the early Christian propagandists. In spite of miraculous and incredible additions, one is obliged to say, "Here is a *man*." This part of the tale could not be invented. Critics are disposed to regard St. Mark's gospel as being the most trustworthy account of the personality and words of Jesus.

"He was a penniless teacher, who wandered about the

dusty sunlit country of Judea, living upon casual gifts of food, yet is represented clean, combed and sleek; in spotless raiment, erect and something motionless about him as though he was gliding through the air. This has made him seem unreal to many people, who cannot distinguish the core of the story from the ornamental and unwise additions of the unintelligent devout. It may be that the early parts of the Gospels are an accretion of the same nature.

“The miraculous circumstances of the birth of Jesus, the great star that brought wise men from the East to worship him at his manger cradle, the massacre of infant children in the region of Bethlehem by Herod, and the flight to Egypt, are supposed to be such accretionary matter by many authorities. We are left, if we do strip this record of these accessions, with a figure of a being very human, very earnest and passionate, capable of swift anger, and teaching a new and simple and profound doctrine, namely, the universal, loving Fatherhood of God, and the coming of the kingdom of heaven. He was a person of intense magnetism. He attracted followers and filled them with love and courage. Weak and ailing people were heartened and healed by his presence. When he first appeared he was a man about thirty. He went about the country for some time, spreading his doctrine, and then he came to Jerusalem and was accused of trying to set up a strange kingdom in Judea. He was tried on this charge and crucified, together with two thieves. Long before these two were dead, his suffering was over.

“Except for one or two in St. John’s Gospel it is difficult to get any words actually ascribed to Jesus, in which he claimed to be the Messiah, and still more difficult to find any claim to be a part of the Godhead, or any passage in which he explained the doctrine of atonement, or urged any sacrifice or sacrament upon his followers. The observance of the Sabbath is an important feature of many Chris-

tian cults. But Jesus deliberately broke the Sabbath and said it was made for man and not man for the Sabbath. Here we are bound to mention these gaps on account of the difficulties and controversies that arose out of them, but not to enlarge on them.

“The doctrine of the Kingdom of Heaven, which was the main teaching of Jesus and which plays so small a part in Christian creeds, is certainly one of the most revolutionary doctrines that ever stirred and changed human thought, and as Jesus seems to have preached it, was no less than a bold, uncompromising demand for a complete change, and the cleansing of the life of our struggling race, without and within.

“The Jews were persuaded that God was God of the whole world, a righteous God, but a trading God, who bargained with Abraham to make them his chosen people. With dismay and anger they heard Jesus sweeping away their dear securities. God, he taught, was no bargainer. There were no chosen people and no favorites in the Kingdom of Heaven. God was the loving father of all life, and all men were brothers alike of this divine Father. In the parable of the good Samaritan, Jesus cast scorn upon that tendency, we all obey to glorify our own people, and to minimize the righteousness of other creeds and other races. In the parable of the laborer, he thrust aside the claim of the Jews to have a sort of first mortgage on God. He taught that God serves all alike. There is no distinction in His treatment, because there is no measure to His bounty. There are no special privileges. The rain falls upon the just and the unjust and no excuses in the Kingdom of Heaven. All men belong to the Kingdom. All possessions belonged to the Kingdom (man only had the use of property during his short stay on earth. It all reverted back to the Kingdom).

“And when he had gone forth, there came one running and kneeled to him, asking, ‘Good Master, what shall I do

that I may inherit eternal life?' And Jesus said unto him: 'Why callest me good? There is none good but one, that is God. Thou knowest the commandments: Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor thy father and thy mother.' And he answered and said unto him: 'Master, all these things have I observed from my youth.' Then Jesus said: 'One thing thou lackest. Go thy way. Sell whatever thou hast and give it to the poor, and then thou shalt have treasures in heaven, and come and take up thy cross and follow me.' And he was sad at that saying and went away grieved, for he had great possessions. And Jesus looked about and saith to his disciples: 'How hardly shall they who have riches enter into the Kingdom of God.' And his disciples were astonished at his words. But Jesus answered them: 'Children, how hard it is for them that have riches to enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.'

"Another large part of his recorded utterances is aimed against the meticulous observances of the rules of the pious Caesar. There came unto him certain Pharisees and scribes from Jerusalem and asked him: 'Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?' And he answered and said: 'Well hath Isaiah prophesied of you hypocrites. As it is written—

"This people honoreth with their lips;
Howbeit in vain do they worship me.
Teaching for doctrines the commandments of men
For laying aside the commandments of God."

Ye hold a tradition of men, as the washing of pots and cups and many other such things ye do. Full well ye reject the commandments of God, that ye may keep your own tradition.'

“It is true he said his Kingdom was not of this world, that was in the *hearts of men*, and not *upon a throne*. The outer world would by this means be revolutionized and made new.

“And they sent unto him certain of the Pharisees to catch him in words and said: ‘Master, we know that thou are true and carest for no man. Is it lawful to give tribute to Caesar?’ He, knowing their hypocrisy, said: ‘Why tempt ye me? Bring me a penny.’ And they brought it and he said: ‘Whose image or superscription is upon it?’ And they said, ‘Caesar’s.’ And he answered: ‘Render to Caesar the things that are Caesar’s and to God the things that are God’s.’

“The whole tenor of the life and teachings of Jesus indicate plainly his purpose was to change and fuse and enlarge all human life. But even his disciples did not grasp the profound and comprehensive significance of his purpose. They were ridden with the old Jewish view of a King, a Messiah, to overthrow the Roman overlord. They thought he was just another one seeking a kingdom.

“And James and John, the sons of Zebedee, come to him and ask that one of them may sit on the right and one on the left hand in thy glory. And he said: ‘Ye know not what ye ask. Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, but such shall not be among you. But whosoever will be great among you shall be your minister, and whosoever of you will be chiefest, shall be servants of all. For even the Son of Man comes not to be ministered unto, but to minister and give life to many.’ He was like some terrible huntsman digging mankind out of the snug burrows in which they had lived hitherto. In the white blaze of this Kingdom of his there was to be no property, no privilege, no pride and no precedence, no motive indeed and no reward but *love*.

“Mo Ti of China said, if but that one virtue could be

made universal, the princes loving one another would have no battlefields. The chiefs of families would attempt no usurpation. Men would commit no robberies. Rulers and ministers would be gracious and loyal, and fathers and sons would be kind and filial, and brothers would be harmonious and easily reconciled. Men, in general, loving one another; the strong would not be making prey of the weak; the many would not plunder the few; the rich would not insult the poor, and the deceitful would not impose on the simple.

"The above were the thoughts of Mo Ti of China in the fourth century B. C., and were very much like the Kingdom of Heaven. This essential identity is the most important historical aspect of these great world religions. These new world religions were essentially religious of the heart. They swept away all those various limited gods that had served the turn of human needs since the first communities were welded together by fear and hope.

"Jesus' entry into Jerusalem was a pacific triumph. He had gathered a few followers in Galilee. He had sometimes to preach from a boat upon the Lake of Galilee because of the presence of the crowd on the shore, and his fame had spread before him to the capitol. Great crowds came to greet him. He rode into the city on the foal of an ass that had been borrowed by his disciples. The crowd accompanied him with cries of triumph and shouts of 'Hosanna,' a word of rejoicing. He went to the temple. Its outer courts were cumbered with tables of money-changers and with stalls of those who sold doves, to be liberated by pious visitors to the temple. These traders on religion, he and his followers cast out, overturning the tables. It was almost his only act of positive rule.

"Then for a week he taught in Jerusalem, surrounded by a crowd of followers that made it difficult to make his arrest by the authorities. One of his disciples, Judas, went to the Jewish priests to give them his advice and help in

the arrest of Jesus. He was rewarded with thirty pieces of silver. The high priest Caiaphas, in his anxiety to show his loyalty to the overlord, was the leader in the proceeding against the unarmed Messiah, and the priests and the orthodox mob of Jerusalem, the chief accusers of Jesus. How he was arrested in the Garden of Gethsemane. How he was tried and sentenced by Pontius Pilate. How he was scourged and mocked by the Roman soldiers and crucified on the hill called Golgotha, is told in unsurpassable simplicity and dignity in the Gospels.

“The revolution collapsed utterly. The disciples of Jesus with one accord deserted him, and Peter, being taxed as one of them, said ‘I know not the man.’ This is not the end they had anticipated in their great coming to Jerusalem. His last hours of aching and pain and thirst on the cross were watched only by a few women and near friends. Towards the end of the long day of suffering, this abandoned leader aroused himself to one supreme effort and cried out with a loud voice: ‘My God, my God, why hast Thou forsaken me!’ and, leaving these words to echo down the ages a perfect riddle to the faithful, he died.”

PAGAN CONTRASTS

ALEXANDER THE GREAT

ALLEXANDER THE GREAT was born 356 B. C. He was the son of Philip of Macedon. His great natural endowment was early manifested. Philip's triumphs saddened him. He exclaimed: "My father will leave nothing for me to do." His education was first committed to Leonidas, a maternal relative; then to Sysmachus, and afterward to Aristotle, who drew him to a distance from the court, and instructed him in every branch of human learning, especially what relates to government, while he disciplined his body by gymnastic exercises.

As Macedon was surrounded by dangerous neighbors, Aristotle was anxious to inspire his pupil with military ardor. He was sixteen years old when his father marched against Byzantium and left the government in his hands while absent. Two years later he displayed great courage at the battle of Chaeronea, 338 B. C., where he overthrew the sacred band of Thebans. "My son," said Philip as he embraced him after the conflict, "seek for thyself another kingdom, for that which I leave is too small for thee." He quarreled with his father, took sides with his mother, and fled to Epirus. But receiving his pardon he returned and accompanied him against Triballi, where he saved his life on the field.

Philip was preparing war against Persia when he was assassinated, 336 B. C., and Alexander, not yet twenty, ascended the throne. After punishing his father's murderers, the General Assembly of the Greeks appointed him to the command of the forces against Persia. On his return to Macedon he found the Illyrians and Triballi up in arms.

Whereupon he marched against them, forced his way to Thrace, and was everywhere victorious. But now the Thebans and Athenians, stimulated by the eloquence of Demosthenes, were preparing to join them. Alexander rapidly marched against them. Thebes was conquered and razed to the ground, 6,000 slain and 30,000 sold into slavery. Pindar's house alone was spared.

Alexander, having appointed Antipater his deputy in Europe, prepared to prosecute the war in Persia. He attacked them with 30,000 foot and 5,000 horse in 334 B. C., at the River Granicus, and gained a complete victory, overthrowing the son-in-law of Darius with his own lance. The greatest resistance they met was from the Greek auxiliaries of the Persians, who were finally slain, except 2,000 taken prisoners.

Most of the cities of Asia Minor, Sardis not excepted, opened their gates to the conqueror. Nor did Melitus offer longer resistance. Alexander restored democracy in all the Greek cities, cut the Gordian knot with his sword and proceeded to the conquest of Lycia, Ionia, Caria, Pamphylia and Cappadocia. He was checked by illness for a time, but when he recovered he advanced toward Cicilia, where Darius had stationed himself with an army above 500,000 men. He arrived near Issus 333 B. C., where a battle was fought. The Persians were thrown into confusion by the charge of the Macedonians and fled in terror. On the left, 30,000 Greeks, in the pay of the Persians, held out longer. At length, compelled to yield, all the treasures as well as the family of Darius fell into the hands of the conqueror, who treated the latter with great magnanimity. The king twice made overtures of peace which Alexander hastily refused, saying that Darius must regard him as the ruler of Asia and the lord of his people.

The victory at Issus opened the whole country to the Macedonians.

Alexander now turned toward Syria and Phoenicia to cut off the escape of Darius by sea. He occupied Damascus, where he found princely treasures and secured to himself all the cities along the Mediterranean Sea. Tyre resisted him, but after seven months he conquered and destroyed it, 332 B. C.

Thence he marched victoriously through Palestine, where all the cities submitted to him except Gaza, which shared the fate of Tyre. Egypt, weary of the Persian yoke, welcomed him as a deliverer. Here he restored all the old customs and religious institutions of the country and founded Alexandria in 331 B. C., which became one of the finest cities in ancient times.

Thence Alexander marched through Libyan Desert. In the spring he went against Darius, who had assembled an army in Assyria. A battle ensued, 331 B. C., on the plains of Arbela. Darius had collected a new army of 500,000 men. Alexander was not for a moment doubtful of victory. Heading the cavalry himself, he rushed on the Persians and put them to flight. But as soon as he had dispersed them, he hastened to the assistance of his left wing, which had been sorely pressed. He was anxious to make a prisoner of the Persian King himself, but he escaped by flight on horseback, leaving his baggage and all his treasures as a prey to the conqueror. Babylon and Susa opened their gates to the conqueror, who next marched toward Persepolis, the capitol of Persia, which he entered in triumph.

The marvelous success of Alexander now began to dazzle his own judgment and to influence his passions. He became a slave to debauchery. In a fit of drunkenness, he set fire to Persepolis and reduced it to ashes. He then set out with his cavalry to procure Darius. He found him mortally wounded on the frontier of Bactriana, and he hastened to save him, 330 B. C. He mourned over his un-

fortunate enemy and caused his burial with the usual rites of Persia.

He then pursued Bassus, who aspired to the throne of Hyrcania, Iran, Bactria, over the Oxus to Bokhara. Having discovered a conspiracy in which the son, Parmenia, was implicated, he put both father and son to death. In 329 B. C., he penetrated to the farthest limits northward in Asia and overthrew the Scythians on the banks of Jaxartes. In the following spring he subdued the whole of Sogdiana and married Roxana. She was the daughter of Oxyartes, one of the enemy captains, accounted one of the most beautiful virgins of Asia.

In the year 327 B. C., Alexander proceeded to the conquest of India. He crossed the Indus near Attock, and undertook the conquest of a prince to Hydaspes, where he was opposed by Porus, whom he overthrew after a bloody contest. Thence he marched through India, establishing Greek colonies. When he had reached Hydaspes he built a fleet and sent one division of his army down the river while the other followed along the banks, fighting its way through successive Indian armies. Of all the troops which set out with Alexander, only about a fourth part arrived with him in Persia, 325 B. C.

At Susa he married Stateira, daughter of Darius, and bestowed presents on those Macedonians who had married Persian women (about 10,000). His idea was to unite the two nations as closely as possible. Soon after, at the death of Hephaestion, his grief was unbounded. He marched to Babylon, where he was met by ambassadors from Libya, Italy, Carthage, Greece, Scythia, Celto and Iberidus. Here he made gigantic plans for the future, both of conquest and civilization, when he was suddenly taken ill after a banquet, and died eleven days afterward, 323 B. C., in the thirty-second year of his age, having reigned twelve years and eight months. He was buried in a golden coffin in Alex-

andria. He had appointed no heir to his immense dominions. In answer to questions as to who should be his heir, his reply was: "The most worthy."

ATTILA

ATTILA was a Hun of (supposed) Mongolian extraction. In 434 A. D., he succeeded his uncle Roas as chief of countless hordes, scattered all over the north of Asia and Europe.

The Huns regarded Attila with superstitious dread as the Scourge of God. It was believed he was armed with a supernatural sword which must win dominion over the whole world. The whole race of Huns was regarded in the same light.

The Vandals, Ostrogoths, Gepidas and many of the Franks fought under his banner. His dominions extended over the people of Germania and Scythia from the frontiers of Gaul to those of China.

In 447, A. D., after his unsuccessful campaign in Persia and Armenia, he advanced through Illyria and devastated all the countries between the Black Sea and the Mediterranean. Those who were not destroyed were compelled to follow in his train.

The Emperor Theodosius collected a vast army to oppose the inundation of the barbarians, but was defeated in three bloody battles. Constantinople owed its safety to its fortifications, but Thrace, Macedon and Greece were overrun. Seventy flourishing cities were desolated. Theodosius was compelled to cede a portion of the territory south of the Danube to Attila.

In 451 Attila turned his course west, to invade Gaul. But he was confronted by the Roman general, Aetius, and Theodoric, king of the Visigoths, who compelled him to

raise the siege of Orleans. The army of the west, under Theodoric, encountered the Huns where now stands the city of Chalons. On every side the Huns were routed and Attila escaped to his encampment. This must have been the most sanguinary battle ever fought in Europe, with 252,000 to 300,000 slain and left on the field of battle. They were allowed to retreat though pursued by the Franks as far as the Rhine.

In the following year Attila made another incursion into Italy, devastating Aquileia, Milan, Padua and other cities, and founded Venice. The Roman Emperor was helpless and Rome was saved only by the intervention of Pope Leo I.

In 453 Attila made preparations for another invasion of Italy, but he died of hemorrhage on the night of his marriage to beautiful Ildico. His followers cut themselves with knives, sheared their heads and prepared funeral rites. He was buried in three coffins, the first gold, the second silver, the third iron. The captives employed to make his grave were put to death so that none might betray the resting place of the King of the Huns.

GENGHIS KHAN

GENGHIS KHAN, conqueror of a great part of Asia, was born in North Mongolia, January 25, 1155 A. D., and died August 24, 1227. After his father's death he did not hesitate to assume the reins of government, although only thirteen years of age. Some of the tribes refused to obey him and a war of several years resulted and he was driven to take refuge with the monarch Ungh-Khan, who gave him his daughter in marriage and appointed him in command of his army, and he was quite successful in conquering various neighboring tribes.

Ungh-Khan, becoming jealous of the growing power of Genghis Khan, ordered him assassinated. With an army of 5,000 Genghis Khan departed for his native country. Raising an army he engaged his father-in-law in battle and defeated him and took over his dominion.

He was attacked by a combined force of Tartars and defeated them and became master of Mongolia.

In 1206 he convoked a general assembly of all the Tartars and contrived to obtain a religion in confirmation of his designs, declaring he should rule over the whole earth.

Pekin fell into his hands in 1215. Later he engaged in war with Ale-ed-na Mohammed, ruler of a vast province of Asia, with 700,000 horse. In 1219 he defeated him and ravaged the whole country. In the course of five years he captured the whole of Persia, crossed into Russia. The whole of South Asia suffered from death and devastation.

Though well advanced in years, he had the thirst for conquest. Worn out with years he died after causing the death of five or six million human beings, accompanied with all of most appalling barbarity.

TAMERLANE

TAMERLANE was born about 1336 and died about the year 1405 A. D. He lived in Samarkand, spent twenty-two years in Kesh, applying himself to physical culture and exercises, and later was made governor of the district.

In 1365 he was made supreme lord of Turkestan. After many wars in 1387 he became ruler of all the district west of the Tigris. Later he massacred 3,000 Tartars who opposed him. In 1392 he resumed his march west of the Tigris to the Euphrates and subdued the war-like princi-

palities east of the Euphrates, and thence on to Moscow, returning by way of Astrakan and the Caucasus Mountains, leaving death and desolation in his track, until his prisoners reached one hundred thousand that he ordered killed in cold blood to avoid feeding and guarding them.

He returned to Samarkand where the great spoils that accumulated from his expeditions were expended in the adornment of his capitol.

The following year he returned to western Asia and attacked the empire of Persia with complete success in the capture of Aleppo, Hama, Herno, Baalbrick and Damascus.

In 1402 he attacked the Tartars on his frontier and routed the Turks after a prolonged and obstinate battle.

The conquest of the whole of Asia Minor speedily followed. After two years of conflict and success he returned to Samarkand in 1404. Later he started on another expedition, was detained by severe weather and was attacked by ague fever and died within a week after the attack in 1405 A. D. And thus ended the career of one of the most successful barbarians recorded in the history of the world. It was during his reign that writing was introduced among his people to record the deeds of the leaders of the world.

ZOROASTER

ZOROASTER, one of the wise men of the East, taught that there was duality in the human family, good and evil. He taught that, in order to live on earth correctly, each one should do penance by some temporal punishment of the body, in order to enter into eternal bliss when the spirit left the body.

Some would walk for many miles on their hands and knees. Many would hold up the arm until the finger nails

would pierce through the hand. The mother, many times in Hindoostan, would throw her babe in the Ganges River to be devoured by crocodiles. Many times altars would be built and filled with worshipers that would fire the building and all would perish in the flames. Many other methods of torture would be invented to vary the manner of doing penance by the devotees.

This heathenish practise spread into other countries, one of which was Spain. From there it reached Old Mexico and thence into New Mexico, where punishment is practised at the present day. Societies are formed that select several different dates during the year, when they meet together and go out on secret parade, with their bodies bare, and whip themselves with thorny cactus until the blood runs down to their heels and in some known instances when death would end their suffering.

SPAIN

DURING the rule of the Roman Empire by the Triumvirate of Caesar, Pompey, and Crassus, about 50 years B. C., Pompey was Governor of Spain and caused many Romans to settle in the country, and this gave to Spain a language not very different from the Latin of Italy.

Centuries afterward Spain furnished many progressive, industrious men, who made many adventures into new and undiscovered parts of North, South and Central America and various islands, and brought them under the control of Spain, and performing feats of heroism that astonished the people.

In about the years 1874 to 1876 there became a desire on the part of many of the people, under the rule of Emilio Castelar, to establish an independent form of government, similar to that of the United States. Castelar succeeded

and was elected President of the Republic of Spain. He tried it for two years and concluded it was a mistake, because a large majority of the people were uneducated and took no interest in the matter. He resigned and gave it up.

During his term of office he established a great many public schools and wrote later that these children when grown up would be in a better condition to establish an independent form of government.

Lawrence A. Wilkins wrote recently of Spain :

"The ages come and go. Unwise rulers abuse her powers from the time of Charles V to Philip V. Whole continents discovered and colonized by her slip from her grasp. Great wars on foreign soil bled away her men and money. Deeply rooted religionists eat away her natural unity. Selfish politicians fatten upon her resources, and finally the powers of State are concentrated in one man. And yet Spain lives serenely on. It seems to me that almost any other nation would long ago have utterly disappeared under the wave after wave of disaster.

"Not the least mystery about mysterious Spain is, how did she survive it all? Instead of being disheartened, she has forever done astonishing things and produced some of the best literature, best painting, best architecture, and best individualism, regardless of envy, hostility and misrepresentation.

"With curious eyes and ears, I spent the past summer in Spain, after an absence of eight years, and many external changes have taken place during that time. The daughters of the higher and middle class bob their hair, wear short skirts and silk stockings; in the cities, at least, and go about with their boy friends with much greater freedom than was ever known before.

"Street traffic is as dense as in New York or Los Angeles, but is well regulated by officers and signals. Taxicabs throng the streets of the larger cities and the old horse-drawn berlina or cocha has almost disappeared. Train service is very good on most lines. Corridor compartment trains have almost entirely superceded the old, side-door trains. Airplane lines are becoming increasingly numerous and are usually well managed. The completely renovated telephone system is rapidly becoming the most up-to-date in the world. Hotels have been much improved. In many cities they have been enlarged or increased in number and are clean and reasonable in price.

"I have traveled much by auto and nowhere have I found better

highways and better maintained than in Spain. Hundreds of miles of new paved roads are being built.

"The harbors and docks are crowded with ships of many kinds, are being extended and improved, and unemployment is almost unknown. Economic conditions are essentially sound. Street beggars have almost entirely disappeared. Crime is at a minimum. In fourteen months there did not occur a single murder among twenty-two million people. The tempestuous strife between Christian and Moor ceased long ago.

"It seems to me the people are happier than they were eight years ago. There is, too, a marked growth in inclination to outdoor sports, hiking, tennis, football, swimming, etc., and they seem to find contentment and satisfaction in an everyday, homely life, joy in simple things, a love for children, and an unhurried but constant industry that leads to peace and contentment.

"The bells of the church called to worship, the evening litany. Kneeling pilgrims, mostly peasants, filled the church. The light of many candles flickered before the chancel. The priests intoned the prayers; the pilgrims replied. Then they sang in Catalan to the Virgin of Nuvia, reverently, joyfully. High above the altar the figure of the Virgin looked down upon the worshippers. Then later they filed by on their knees and kissed the Virgin's robe, reverently, joyfully.

"Three little girls, their heads covered with handkerchiefs, and carrying in their arms a little tot, the brother of one of them, approached a figure of Christ in a recess back of the retable. They come by, standing on tip-toe, barely able to touch the feet of Christ. This they do and kiss their fingers. The handkerchiefs slip from their heads amid their exertions and are hastily recovered. Then the little boy is with difficulty lifted up that he may touch the feet of Christ. He can barely do it; but succeeds and then puts his chubby fists to his lips. Repeatedly, the little group thus express their devotion, reverently, joyfully.

"Religion continues in Spain. The great mass of common people find consolation in it. POSSIBLY THIS EXPLAINS IN A LARGE DEGREE persisting, enduring Spain. She continues picturesque, vigorous, individualistic."

I believe the *lesson* we learn from the history of the Spanish people is, that the experience of Emilio Castelar goes to prove that the people of uneducated countries are not ready to adopt a republican form of government. This has also been proven in the experience of Old Mexico that

adopted a form of government, similar to that of the United States, in 1818, and it has been a partial failure most of the time from Cortez to Diaz. In late years they have established public schools for universal education as the remedy. Nations of uneducated people take very little interest in such matters, and the public school system is the best method of growing out of this condition.

I also believe that the faith, of the lower class of people, in the Christian religions established by the various churches has much to do in making them docile and law-abiding, and keeping them in a line of duty to themselves, to each other, to their families and to the government in which they live. And that this, no doubt, has been the result in Spain, during four hundred years of conquest and colonization of many countries through the various changes and laws, and has maintained their equilibrium and poise under all trying reverses, and their growth and progress continues unabated.

NAGARKAR

DURING the World's Fair at Chicago in 1893 a Congress of Religions was convened that brought together men of all religions from all over the world. Among them was a very able man from India, who was educated in an English college and who was greatly admired and respected for his learning ability and brilliancy. His name was Nagarkar.

After the Fair was over, Nagarkar traveled over the country west to California, delivering lectures. He stopped off on his way east at Denver and delivered several lectures, telling about the people of India, of how they were divided into several hundred castes, of how each caste was separate from the other and had only one kind of work it could do, and no other; how they could not eat together.

The English people have controlled the business of India for two hundred years. They have manufactured domestic cloth in Manchester and sold it to the people of India for many years, and finally have had government control of the country for one hundred years past. The people of India have threatened many times to rebel but are too divided among themselves to combine against the English.

Nagarkar said that there had been a great change in the religion of the people from the old Yoga idea, and that the Mohammedan idea had won over nearly fifty per cent of her people. The Christian doctrine had changed the views of many and a new order, called Brahmo Samaj, was now spreading over the country, proclaiming the Fatherhood and Motherhood of God, the brotherhood of man, and the progression of the Soul, which meant much to India in the future.

CHINESE AND GREEK IDOLATRY

SHANGHAI, February, 1930. The Chinese people worship so many gods that it has taken Newton Hays many years to count them. He quotes early contemporaries who state the Indian divinities total 33,339 and the Greeks of ancient times 30,000.

He says one can search in vain for a Supreme Ruler of the Universe. All other nations have a supreme Deity but the Chinese have none. They have gods of the mountains, rivers, seas and cities; gods of the living and spirit world. There are gods good and bad, powerful and weak, handsome and ugly, kindly and cruel. There is a god to cover every phase of life. There are deities of the elements, sun, moon and stars. There are gods of war, literature, wealth, mercy, medicine and disease; gods for every important trade.

Greece with its Athens and its Aegean Islands, its valiant soldiers, celebrated for its art and literature, has retrograded and been almost covered with dust. Men are today digging out of its ruins works of art in marble that have not been surpassed or equaled to the present day.

One of the poets has sung her requiem in verse:

“The Isle of Greece. The Isles of Greece,
Where burning Sappho loved and sung;
Where grew the arts of war and peace
Where Delos rose and Phoebus sprung.
Eternal summer gilds them yet
But all except their sun is set.”

REVIEW OF BUDDHA AND CONFUCIUS

IN reviewing the teachings of Buddha one is convinced of his goodness and ability, of the sacrifice he made in leaving home, family and wealth, and putting on the yellow coarse garb of the Ascetic, lessening his food until he was unable to walk and so weak he had to crawl on his hands and knees. He saw that he had made a mistake and had to take food, sufficient to nourish his body. His teachings were how to grow stronger physically, morally and spiritually, and they have been copied and approved by the best thinkers up to the present day.

Confucius, who lived and taught about the same time in China that Buddha taught in India, about 500 B. C., was a man out of the ordinary, and was greatly interested in improving the government in which he lived. Various rulers of surrounding principalities followed his teaching. He held many important government positions. His prince, who was following his teaching, was tempted by his enemies sending him a lot of beautiful young ladies, and he fell. Confucius was sorely tried in his old age, that he could not

be of more use to his government. Buddha was also grieved that his teaching did not prove more beneficial.

Notwithstanding the teachings of two of the most enlightened men of any age, the Chinese government and people relapsed into a much inferior condition and became heathenish and idolatrous, and it is reported since, that China has had 33,300 gods which they worshipped. The question then arises: What has produced this condition? And a reasonable answer is, Paganism; slavery of the lower order of these people, the slavery of ignorance, and the slavery of the women, who are responsible for the bringing up of the young men, stamped with the characteristics of the mother, and who were to be the leaders in forming society and controlling the operations of the government.

AMBITION OF PAGANISM PRODUCING WAR

THEN, too, ambition of the leaders in carrying on wars of conquest, and the destruction of the lives and property of entire countries. Ambition of the leaders to build pyramids at the expense of the lives of thousands of slaves for years, to perpetuate the name of some satrap; of the building of hundreds of colosseums for the purpose of enriching the rulers by introducing gladiatorial contests. Bull fights in the prize ring and cock fights and all kinds of cruel sports to please the populace and enrich the rulers. These continued to grow and increase until the introduction of the Christian religion, when in the year 404 A. D., a monk named Telemachus rushed into the arena at Rome between the combatants to stop a battle. He was killed, but the Roman World was changing heart. The combats were stopped during that year.

A thousand years later a Catholic priest, named Savon-

arola, entered the arena in Florence, Italy, where Christians were used to fight and be torn to pieces by wild beasts, and demanded the show should cease. "And by what authority?" demanded the Medici. And Savonarola replied: "By the power of the Christian Church, and if you do not discontinue these brutal practices, I will excommunicate you and let your soul go down to the bottomless pit." It had its effect.

And if you travel through southern France and Italy you will see the ruins of these colosseums and show places on every side, as emblems of cruelty and barbarity, and in the place of them lofty cathedrals and churches and schools, as emblems of intelligence, piety and brotherly love, in place of brutality and crime.

ABOUT SOCRATES

FOLLOWING Buddha and Confucius came Socrates 469 B. C., who lived in Athens, Greece. He was the first amateur philosopher who spent most of his time on the streets of Athens, discussing questions with the crowd. He taught that agnosticism was the starting point of his philosophy. He had a large following and denounced the theory of mob rule. And when democracy came into power he was condemned to die for his teaching, by drinking the hemlock.

ABOUT PLATO

ONE of the disciples of Socrates, Plato, took up his position and gave great study to the rules of government, and said that we must neither assume a standard of virtue which is above ordinary persons, nor education which is not exceptionally favored by nature and circumstance, but must have regard to life which the ma-

jority can share and to the forms of government they can attain. One of his disciples invited him to his wedding feast. Plato came, rich with his eighty years, joined the merry-makers gladly. As the hour lengthened, he retired to a quiet corner to win a little sleep. In the morning they found him sitting in a chair and that during the night he had quietly passed from "a little sleep" to an endless one. All Athens followed Plato to his grave, 347 B. C.

One of his students and disciples was Aristotle, 384-322 B. C. He studied under Plato twenty-two years, was a brilliant pupil, guided by an incomparable teacher, walking like Greek lovers in the gardens of philosophy. Plato recognized the wisdom of this strange new pupil and spoke of him once as "Intelligence personified." Some say that Aristotle founded a school of oratory to rival that of Isocrates.

In the year 344 B. C., Hermias, autocrat of Altarneus, invited Aristotle to his court. A year later Philip of Macedon called Aristotle to the Court of Pella, to undertake the education of his son Alexander. Philip was determined that his son should have every educational advantage. Alexander loved and cherished Aristotle no less than if he had been his own father.

ABOUT ARISTOTLE

ALEXANDER left philosophy after two years to mount the throne and rule the world. The remarkable thing to be considered is that after all his careful teaching which was handed down from Socrates to Plato, Plato to Aristotle and he to Alexander, Alexander should become the greatest warrior of any age, causing the destruction and loss of probably more lives and property than any man in the history of the world.

Aristotle created a new science and logic. He was the

product of the past and not of the future which his thought would build. After many years his *Organon* revived and was the very mold of medieval thought and reason and science. Aristotle believed in practical demonstration of scientific ideas and established the first great zoological and botanical gardens the world had seen.

Alexander instructed his game-keepers, hunters, gardeners and fishermen to furnish Aristotle with all the zoological and botanical material he might desire. It is said he also gave Aristotle the equivalent of some \$4,000,000 and aided him in many ways, by which he gave to the whole world the beginning of established theories, proven by practical experiences, and demonstrated the importance of scientific facts to guide the conduct of human thought and effort. He lived in a different age from our own and when ninety-five per cent of the people were illiterate and three-fourths slaves. He wrote: "The human is nearer to a beast than to a god. Woman is slave to man, as slave to master, as the barbarian to the Greek, standing on a lower step in the scale of development. The male by nature is superior, the female inferior." This was the Pagan idea then prevailing in India and China and resulted in the relapse of these countries into heathenism and idolatry.

MOTHER LOVE

BY Divine Providence, nature has implanted in the breast of every mother that enduring *mother love* and affection for her offspring, and causes her to give part of her life to nourish and sustain it until it has arrived at a stage of self support, day and night with unbounded patience and tender, unceasing care and affection; to support and protect the feeble infant during its helpless condition, and by her example and teaching the character of the child has stamped upon it the characteristics of the mother.

It is the mother who gives life to all the people of the world and molds the character of the men who form and rule the communities in which they live. As men, we are largely what our mothers have made us. A child that is born of a good mother and trained up in the way it should go, up to the age of twelve years, in all probability will not depart from it when he is old. Whenever we hear or read of a real man who has accomplished something of real worth, we can be sure he had an exceptional mother. And thus the world is indebted for most of its goodness to the mother love implanted by nature to improve the world through her example and the teaching of her offspring.

In the lower order of living creatures, the mother love and affection for her offspring is the same in different degree, and they are impelled by nature to follow without reason the example of the mother through life, which is called instinct. They do as the mother did. In catching mice, the kitten does not have to be taught. In building nests, the young birds build as the mother did in the class to which she belongs. Henri Favre, who has spent his life in studying insect life of all kinds, tells us they all do as their mothers did without being taught; in seeking food and storing for winter, in providing for the future, in preparing nests for the young, although many die before the offspring is born, like producing like, in all respects in the vegetable and animal kingdom.

GLADIATORIAL COMBAT IN ROME

ABOUT the year 264 B. C., the first recorded gladiatorial combat took place in the Forum at Rome. This was a modest display of three couples. But soon gladiators were fighting by hundreds. The taste for other combats grew rapidly and were supplied in an abundance

of captives. The old Roman moralists had nothing but good to say of this new development. So long as pain was inflicted Roman morality was satisfied. In the course of two or three centuries the gladiatorial shows of Rome grew to immense proportions. The gladiators were prisoners of war. The criminals condemned to death were also used. But as the profits of this sort of show business grew and the demand for victims increased, ordinary slaves were sold to the trainers of gladiators. Any who objected to fight were driven on by whips and hot irons. The slain and nearly dead were dragged out to a particular place, the spoilarium, where they were stripped of their arms and those who had not expired were killed.

The organization of murder as a sport serves to measure the gap in moral standards between the Roman communities and our own. No doubt cruelties and outrages go on in many parts of the world, but not in the name of law without a dissenting voice. There are few records of any protest against this business.

The red eyes of the ancestral ape had come back into the world. It was a time when reasonable men were howled down or murdered. The true spirit of the age is shown in the eager examination for signs and potents of the still quivering livers of the human victims who were sacrificed in Rome. The western world was indeed black with homicidal monomaniacs. Paganism, crime and brutality ran riot. The time was ripe for a change. A redeemer was needed.

CONSTANTINE

LATER a new power was to come into human conscience through the spirit of Christianity. The spirit of Jesus in Christianity became a great antagonist against these cruel shows and of slavery, and as Christianity spread these two evils dwindled and disappeared.

It cannot be assumed that all evils were cured and corrected when Christianity began to take the place of Paganism. There were many rulers afterwards that were pleased with the results Christianity was producing, but were ambitious for power, and may be said to have remained half Pagan and half Christian.

One conspicuous illustration of this condition was *Constantine* the Great, Roman Emperor 272-337 A. D. It is recorded: "During the latter years of his life, Christianity became the state religion. The Pagan temples were closed and sacrifices forbidden. Yet it was only a short time before his death that he would allow himself to be baptized. The question has been much discussed whether or not he was a Christian. Had Paganism been still in its prime and possessed any political vitality, he would not have been troubled himself about the new faith."

MOHAMMED

MOHAMMED*. Another notable character later sprang into notoriety who had the ambitions of a pagan and the leaning to a Christian doctrine which he imbibed from the Christian bishops near Jerusalem, when left with them by his uncle on his way up to Damascus from Arabia, owing to his epileptic condition. Here Mohammed gathered inspiration to write his Koran, which contained many good teachings in regard to ethical conduct of the people generally. But he proceeded to establish his doctrine by the sword.

His orders were to all people to accept the Koran, pay tribute to his army, or die by the sword. He conquered the Holy Land, the City of Jerusalem, and his followers overran all of northern Africa, part of Asia, crossed into Spain

*See "Pencilings, etc.," page 105.

and were defeated at the battle of Tours by Charles Martel (732).

His followers claim to be Christians, but still retain the pagan ambition of conquest and barbarism. Half pagan, half Christian, it is difficult for them to give up the idea of power and authority. And this feeling still lingers and dominates in many instances up to the present day. The animal instinct still survives in many human beings and will crop out frequently.

PRIMITIVE MAN

IN regard to the primitive man mentioned in the first chapter, Sir John Lubbock tells us the females were slaves and common property of the tribe. At the death of a father his property descended to his sister and her children, as he did not know his own children. The oldest and bravest men in battle became the leaders of the tribe and known as patriarchs. His descendants formed into clans or tribes and into communities that were at first governed by the patriarchs. They were continually at war with other tribes, taking from them their property and making slaves of their prisoners, and enlarging their territories until they formed them into governments and kingdoms and empires.

They increased in knowledge and made bows and arrows and lances to kill game and fight their enemies. They added sails to their canoes and increased the size of their canoes into sail boats, enabling them to cross the English Channel, the Mediterranean and other seas, and to cross into new islands and countries and spread over the earth. As time went on they invented fire arms, cannon, bombs and war vessels, so that war became more horrible. They also invented the most cruel instruments of torture for their prisoners.

BARBARISM AND WAR

IN traveling over Europe one sees the evidence of these relics of barbarism in southern France. They see the forts and moats surrounding them that were filled with water to protect the fortress and only approached over bridges. They see them in the ruins of walled cities in England and Germany, in the walled cities all over Italy, known as hill top cities, surrounded by high walls and cisterns in the center of the court yards, filled with rain water from the houses surrounding them and used by them; and in the high places all along the River Rhine, covered with castles that were formerly forts, situated on the highest point so as to see the approach of the enemy at long distances, in order to be prepared to give him a warm reception.

By an ever-increasing development of war implements, war has become more and more cruel, destructive and appalling.

It has taken many years to have reached the sublime condition of our most enlightened people. It will take many more years of education and experiments and blunders and mishaps to reach the Utopia we desire. But with all this ignorance and evil our progenitors have experienced in the past, we have made more progress in the last few years, on account of our increased opportunity of educating the masses in our schools and use of the printing press for the dissemination of any new inventions and discoveries in *Science* made in all parts of the world, which also are heralded in all directions by the telegraph and telephone.

SCIENCE

SCIENCE* guides the head and Christianity guides the heart and controls the impulses of the individual.

**Science* teaches that electricity is the connecting link between mind and matter, and the actions and movements of all animal life are controlled by the mind through the aid of electricity acting on and controlling the muscles of the body, in walking, working, talking and thinking. Electricity is the agent of the mechanic where speed is required and where power is needed. It is the agent by which broadcasting is operated, so that one man can now talk with every man on earth at the same time, if properly equipped with a receiving set.

Science teaches that electricity is the agent of the suns by which they control planets and all the operations of nature on them, and causes the growth of vegetable and animal life; causes the wind, rain and storms, heat and cold, day and night, magnetism and the attraction of gravitation by which all the particles of which our earth is composed are held solidly together. Electricity causes the power by which the sun holds our earth and seven other planets in its family in their respective places, while moving rapidly with its family around a greater Sun once in 184,000 years.

Science has given us better homes, better living and shelter, improved food and clothing. Better highways have resulted since the introduction of the automobile that floods the country and which has taken the place of horses by which the farmer and others can haul the same load with one-half the power. It has given us better railroads and

*See "Universal Problems," pages 6, 7, 8, 59 and 159.

steamships, by which we get more rapid transportation and cheaper rates from one part of the country to another, and enables us to enjoy in the north in winter the fruits and vegetables raised in the south.

Science has provided us with the use of the Singer sewing machine, the McCormick reaper and mowing machine, the spinning and weaving machines, the printing press, the motorcycle, the telegraph and telephone, the photograph and phonograph, the microscope and telescope, the aeroplane, the radio, and the instruments that guided Lindbergh to Paris and from San Francisco to New York, and that gave him the direction to travel and the distance from the ground in dense foggy weather.

Science provides the mariner with a compass by which to keep his course; the astronomer with the instruments to measure the distance to the stars, their size and weight, and the material of which they are composed. It provides the instruments for testing the tensile strength of metals by which the architect can determine the size of the steel cable in a bridge required to sustain the weight he desires it to carry, and the crushing weight of stone, cement and brick he requires in constructing large and small buildings.

Science points out the inaccuracies of past calculations and aids in Christian policies and practices, deals with facts, but does not rob humanity of past benefits in following Christ's teachings.

Sergius P. Grace said in Denver recently:

"There is no warfare between Science and religion, and if the two will go hand in hand there will be no limit to the march of human progress."

"In ancient times the greatness of a nation depended upon the number of human slaves at its command; but today a nation's greatness depends on the number of mechanical slaves that science has lashed to its chariot wheels of progress."

One of our ablest writers has recently said:

"We must have knowledge and religion, and to knowledge must

be added wisdom. It is only by the use of these elements, that our people can hope for a progress and prosperity that will satisfy the soul of the nation."

These quotations evidence the trend of public feeling in regard to religion and science.

ABOUT JESUS AND THE JEWS

THE following are some of Christ's sayings:

"Peace on earth and good will towards all men."

"I come not to call the righteous, but sinners to repentance."

"They that are whole need not a physician."

"Lay not up treasure on earth."

"The Son of Man comes not to be served, but to serve."

"Think not that I have come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

In regard to the Jews' treatment of Jesus, Dr. Trattner, who is the Rabbi of the City Temple of Los Angeles, says:

"The rabbis of his age did not recognize his greatness in the confusing din of that time. Christian persecution of the Jews (by the Pagans) in the name of Jesus was not calculated to make his name popular. But today the silence of the centuries has been broken and the Jew can actually talk and write about Jesus in a free and unrestrained manner, and the Jew has slowly, very slowly, arrived at an entirely new valuation, and what does he find?

"He was born a Jew. He lived on ancestral soil of Palestine, never once setting his foot on alien territory. He taught a small group of disciples, all of whom were as Jewish as he. The language he spoke dript with Jewish tradition and lore. The little children he loved were Jewish children, the sinners he associated with were Jewish sinners. He healed Jewish bodies, fed Jewish hunger, turned water into wine at a Jewish wedding, and when he died he quoted a passage from the Hebrew Book of Psalms.

"And to his surprise he begins to see Jesus as an ardent Palestinian Jew of the First Century, using incidentally the same language,

thought and parables, ethical concepts and their logical notions as were in popular vogue."

And Rabbi Trattner further says:

"As the modern Hebrew sees the Nazarene in the newer light, it can be readily seen that neither the man, Jesus, nor his teachings will continue to perpetuate the disagreement between the Jew and the Christian."

He further says:

"What of the future, if I may venture a prophecy? I believe that the Jewish world will move towards a progressive appreciation of Jesus, in proportion as the Christian world turns its back on the whole medieval theology."

CHURCHES

THE Christian religion caused the establishment of many churches and a variety of opinions in regard to the meaning and interpretations of the doctrine, and much contention and discussion which led to many cruel wars and much bloodshed.

The Roman Catholic Church has endured for all these centuries with its controlling power centered in the Pope; and the Church of Russia with its controlling power lodged in the Czar; the Episcopal Church of England with its controlling power established in its Bishops, and the Methodists, Presbyterians, Baptists, Lutheran, and many others, outshoots of the one doctrine as understood by each. And all for the benefit of mankind, and which had a tendency to establish the brotherhood of man and make him more gentle, kind, and considerate of the rights of his neighbor, and his duty to aid the community in which he lived.

And while it may be argued many mistakes were made, it is certainly apparent at this distant day that they progressed step by step in reaching a higher and more intelligent mode of living, and the human race owes much to the efforts of the churches in minimizing brutality and wrong-

doing of every kind, through the fear of future disapproval for evil practices, and future reward for those who lived correct lives.

Scientific students may find errors and pick flaws in the practice of religionists in the remote past, but they will not rob them of the earnest effort they made and the good deeds they performed, according to the knowledge they possessed in the various periods in which they lived. It was this Christian spirit that sent missionaries all over the earth to enlighten the heathen "in his blindness who worshipped wood and stone."

FATHER MARQUETTE AND JUNIPERO SERRA

IT was this spirit that caused *Father Marquette* to leave his native land and come to America and pass along the northern lakes, between Canada and the United States, before there were any settlements along his route, until he reached a point where Chicago now stands, and to live among the Indians, who at first treated him as a slave doing their menial work. They passed down the Mississippi River in their canoes as far as Natchez, and worked their way back to the Illinois River, where he died and requested his body be buried at a certain place. The Indians had become so attached to *Father Marquette* for his kindly teaching that they carried his body many miles for burial. He came, and taught them the way.

It was this Christian spirit which caused *Father Junipero Serra* to leave his native land and come to old Mexico, and from there to California, on foot, and to establish Christian missions all along the coast from San Diego north to San Francisco, one day's travel on foot apart, about thirty miles from one to the other, teaching the Indians the

better way. He always traveled on foot and at one time, in order to have the authorities in the City of Mexico informed of his requirements, he made the journey on foot. When some of the bad Indians made an attack on the San Diego Mission and were repulsed and some of them made prisoners, he requested they be treated with leniency, for he said they were ignorant and did not know the wrong they were doing. He underwent many hardships and privations with one single object in view—to improve the condition of the Indians. He was the pioneer in California and the ruins of the old missions now standing all along the coast are emblems of his fidelity and courage in Christianizing the Indians.

THE RED CROSS AND SEVENTH-DAY ADVENTISTS

OTHER missionaries by thousands have gone and are going into all parts of the world for the purpose of improving the condition of the people of all nations.

It was this Christian spirit that organized the *Red Cross Association* in the United States, that furnished men and women by hundreds, during the late World War, to feed and care for thousands of starving unfortunates, who lost all they had in the late conflict. The Red Cross furnished hundreds of millions for the relief of those in trouble everywhere, regardless of the country to which they belonged, and it continues to aid those who suffer from floods, fires, storms or war. Wherever trouble exists the Red Cross is the first on the ground to help with men and money.

It was this Christian spirit that sent disciples of the *Seventh-day Adventists* into Asia, South America, Cuba and many other foreign countries, as well as all over our United States, to establish schools and churches for teaching its

doctrine of "Peace on earth," and sanitariums and hospitals to cure the afflicted, and teach them how to get well and how to keep well—to carry the *torch* wherever people were ignorant. Recently, I have been informed of the following facts: They have in the United States 15 sanitariums, and many other schools and treatment rooms; 19 sanitariums and 51 treatment rooms outside the United States. The total value of all their property is \$9,736,658.45. Their total liabilities \$2,151,928.62. Their total income for four years was \$20,031,524.26. The total expense for same period \$19,496,472.85 with net profit \$535,051.41. Forty-four per cent of this was paid to labor. They employ 83 physicians, 957 nurses, 13,207 other employes; 253 buildings occupied, on 1,109 acres of land, equipped with 1,567 beds, and have treated 94,867 patients. During this time the values have increased \$939,143.57 and assets \$432,257.77, and liabilities have decreased \$506,891.20. Discounts of \$645,210.28 have been allowed; \$215,445.32 charities extended; \$39,387.40 in entertaining guests.

Seventh-day Adventists have established a chain of publishing houses that belts the globe. These plants—fifty-eight in number—are located at strategic points throughout the earth, so that the various language areas can be reached most advantageously. At the present time they are issuing their literature in approximately one hundred forty-five languages and dialects, and their goal is ultimately to have every man studying the gospel message in his own tongue.

Seventh-day Adventists distribute most of their book literature from door to door. More than 2,700 colporteurs every day traverse the highways and the byways of the world, taking the printed page from home to home. These missionary salesmen sail along the waters of the Amazon into the interior fastnesses of Brazil; on muleback they go among the valleys of the high Andes; afoot they trudge the

lonely jungle trails of Burma and Java; astride a bicycle they pedal from village to village on the wide African veldt; by wheelbarrow they wend their way among the rice fields of China; on sleigh they visit the far-flung farms of Canada by winter; up and down the streets of the teeming metropolises of the world, everywhere and every time, with no heat too hot, no cold too frigid, no mountain too high, no stream too deep, do these dauntless and consecrated literature ambassadors of Christ go in the blessed ministry of the printed page.

And what is the fruitage of their labor of love? Thousands in all parts of the world are every year learning for the first time of the love of Jesus Christ and the beauty of Christianity as a religious system.

U. S. CITIZENS

MANY Christians came to America in an early day to avoid persecution by over-zealous devotees, and to establish a government upon the principle that "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness," that this should be a government of the people, by the people, and for the people; that each man should follow the dictates of his own conscience in regard to religious matters; that religion should not have compulsory teaching in the schools.

This has stood the test of time and has produced a *Washington*, who brought our government safely from under the control of the mother country. It has produced a *Jefferson* to write the Declaration of Independence. It has produced a *Lincoln* to pilot the Nation through the Civil War and as a military necessity set the negroes in the Unit-

ed States free. **Stephen A. Douglas*, who defeated Lincoln for the Senate, denounced the Missouri Compromise and said that the people who settled in Kansas and Nebraska territories were 'as capable of making their own rules in regard to slavery as they were before they left their former homes. And he had the Kansas-Nebraska bill passed in lieu of the Missouri Compromise, which was annulled. It has produced a *Booker Washington* to establish colored schools in the South, to teach the colored people how to be useful and self-supporting, including mechanics of all kinds, farming and stockraising, and for females all manner of household duties and raising families. Students from these colored schools have started similar schools all over the South, which is having a wonderful effect in raising the mental, moral, and spiritual quality in all the colored people, in bringing them out of the slavery of ignorance imposed upon them by their masters while in bondage.

It has produced a *Robert Ingersoll* who taught that there were errors and mistakes that had become chronic in the churches and which needed examination and change to fit new conditions, that had come about by our advancement in the study of various scientific facts that had been revealed by improved and new instruments which produced new conditions not previously understood. These caused some criticism and renewed energy in the churches and some changes for the better were the result.

It has produced a *James Blaine* who advocated reciprocity. The Republicans favored a protective tariff; the Democrats a tariff for revenue only. Blaine favored the country that favored us in the exchange of commodities, for the benefit of both. The same idea prevailed before there was any money and labor was the standard of value. A man gave seven to ten days work for a cow; twenty-five

*See "Pencillings, etc.," page 71.

to thirty for a yoke of cattle or a horse, and perhaps so much grain in exchange for either. This was reciprocity in principle, between individuals.

It has produced a *Grover Cleveland* who was selected by the Democrats and sustained by the Republicans for the course he pursued in strikes and boycotts. He believed workmen had a right to strike and quit work, but had no rights to prevent others who were willing to work, and he made use of the Army to enforce the law and won the approval of both parties.

It has produced a *Rockefeller* to control the petroleum business, and make a large fortune and establish a Rockefeller Foundation with millions of capital to investigate the cause and cure of diseases all over the world. This Foundation has accomplished much already in the prevention and cure of diseases.

It has produced a *Carnegie* to control the iron business and to produce steel that lasts eight or ten times longer than iron and at a less cost than iron did formerly. This has facilitated the cheap building of railroads and made him a large fortune, and he left it all in a Foundation to be used in establishing schools and libraries all over America and other parts of the world.

It has produced a *Wilson* who was President, who went to Europe and promised this country would join the League of Nations. He came home and stumped the country in a desperate effort to carry his views. The people voted on the question and against it by a large majority. In his great effort he broke down and never fully recovered.

It has produced a *Ford* to build more cheap, good automobiles than any other man in the world, and he has acquired one of the largest fortunes known by any one man. Ford has declared he will spend one hundred million dollars in starting schools to teach young men how to become useful.

It has produced a *Bell* to invent the *telephone* which now has an organization in the United States and Canada that reaches every part of this country and parts of Europe, by which any man anywhere can talk with any other man in any part of this country and the principal parts of Europe. This organization has a capital of nearly four billion dollars and is the largest organization in the world.

*It has produced a *Luther Burbank* who devoted his life to the study of cross fertilizing and breeding of plants and animals which has produced many improved species and taught many students how to proceed with the good work.

*It has produced a *Grant Allen* who has shown the close relationship between vegetable and animal life and their similarity in many ways, one with the other; that they are male and female and have many similar characteristics.

It has produced the *Wright Brothers* who invented the aeroplane and put it in operation, by which men travel in fourteen hours from one end of the continent to the other, a distance that took six months one hundred years ago.

It has produced the *radio* and broadcasting system, which although not invented by an American, has been perfected and an organization established in this country that bids fair to outstrip the telephone, as it furnishes each evening the popular music, the notable speeches and lectures of prominent men and women, the prices current of the staple articles used in the household and on the farm, and can be enjoyed by every one who will provide a receiving set for the purpose. It will reach into every home so provided and is absolutely universal.

*See "Universal Problems," page 120.

*See "Universal Problems," page 125.

It has produced the *Mayo Brothers*, known all over the land for their superior surgical institution. They have made thirteen million dollars and have willed it to aid in surgical science. One of them recently said: "What can I do with two hands? If I put fifty men to work I have helped carry the torch from 300 to 1300 more that are waiting. Only to them that have faith, the faith given to suffering humanity, can a little insight be given a future that should be more and more free from disease. I would not deprive my children from wanting something and trying to get it themselves. And it is because of this that the very roof of my house goes out of my possession and of my family when I die."

It has produced a *Susan B. Anthony* who was born in Massachusetts and who lived in Kansas and fought for the right of women to have the same privilege of voting that was accorded to men. After several years she succeeded in having a law passed allowing women to vote the first time on school matters, which continued for several years. She was aided by several other women, notably *Elizabeth Cady Stanton*, *Matilda J. Gage* and *Frances Willard*, who grew up in Colorado and whose father, *Rev. Oliver A. Willard*, was presiding elder of Colorado and lived in Denver when she was a small child. By their continued effort the women of Wyoming were accorded the right to vote on *all* questions, the same as the men, and later it became universal all over the United States, which marked another important epoch in the history of the United States.

I refer to these Americans, the product of a Christian nation, a people and their achievements in contrast to the ambitious Pagans, Attila, Genghis Khan and Tamerlane, Alexander the Great, Cyrus, Darius, Xerxes the Great, who deluged the world with fire and blood, destruction of life and property, to gratify a selfish ambition to rule.

In evidence of a reliance and belief of the people of the whole civilized world, every date that is written and published on every day since 525 A. D., refers directly to the date of the birth of Christ. In the formation of the Government of the United States, the teachings of the Bible were largely followed in the Constitution, and all our meetings of Congress and of legislatures of all the States, have been and are opened by prayer, by which it is shown that from the beginning of our Government to the present time, our people have had great regard for the solemnity of the Bible and the teachings of Christ. And a further proof of this fact is that in every hamlet, town and city, churches have been erected, not by one denomination solely, but in most towns and cities by the various denominations in which most of the inhabitants attend, to hear the "Word of God" delivered from the Bible, indicating the veneration and the devotion to His teaching.

ISSUE OF THE BIBLE

THE United States Government is composed of forty-eight states, with a Congress composed of members in the upper and lower houses from each state. Each State is composed of counties, averaging twenty-five to thirty each, each County containing one or more towns, in which courts are in session, to try local lawsuits at stated periods. Each County is divided into townships where "Justices of the Peace" and constables are elected, to decide petit law suits and enforce the law.

Every officer in these various capacities takes an *oath* to support the Constitution of the United States, and the laws of the State in which he lives, with their hand on the Holy Bible, which is an evidence of the solemnity and

sacredness in which the Bible is and has been held by all the people of the United States. And as further evidence of the reverence in which the Bible is held, every witness that testifies before each and every one of the courts mentioned in townships and counties and states, takes an oath with his hand on the Bible, to state the truth in his evidence. And, further, it is known that the Bible is the world's best seller. In 1929 there were sold in the United States 14,000,000 copies. For the entire world the total estimate made by the American Bible Society is 36,500,000. In 1929, 806 religious books were issued. Biography, one of the most popular classes of literature, totaled 738, 68 less than the religious books total.

"Men and women, one must conclude, from such statistics, never before gave so much attention to religion as at present," observes the Buffalo Courier. The Philadelphia Public Ledger adds: "Religion is much less a matter of creeds than of human conscience and conduct, and the earnest seeking of light and guidance, and the Book which has comforted and counseled so many generations of men is still the chief of all sources to which men go for help."

DEVOTION ON EASTER DAY

DENVER contains two hundred and sixty-nine churches, and on Easter Day, April 18, 1930, every church, large or small, and of every denomination, reported record-breaking crowds. In New York it was stated by the Associated Press: "Virtually the entire population in some form or other paid tribute to Christianity's Founder on the day marking his final triumph in his resurrection." In Rome on April 18, "A great procession of penitents, composed of thousands of clergymen and laymen, winded its way to Santa Croce in Jerusalem, between the hours of noon and

three o'clock, corresponding to the time Christ is supposed to have suffered his agony on the cross. All business was at a standstill and traffic largely suspended. In every one of the four hundred churches the Good Friday mass was celebrated in the presence of a vast congregation. Thousands of Christians paraded through the streets, chanting hymns, recalling the trial and execution of Christ about nineteen centuries ago."

The Associated Press reported: "Moscow, April 19. All churches of Moscow were crowded tonight with devout Christians, eager to celebrate the resurrection of Christ, with the fervor shown in bygone days before the atheistic movement got under way in Soviet Russia. Long before midnight, the hour set for Easter masses, tens of thousands of devout people could be seen making their way through the darkened streets to their favorite churches. Easter still touches the soul of the Russians as no other festival of the church year. The only noticeable mark of changed conditions this year was the absence of bells and chimes. A recent decree of the government silenced them forever."

RESULT TO OUR COUNTRY

REPORTS like these come from all over the United States, which evidences the trend of public feeling of reverence and devotion after nineteen centuries since the teaching of Christ. And what results in the United States? We have one-fifteenth of the population of the world, eighty per cent of all the railroads in the world; eighty per cent of all the telephones and automobiles. We have less illiteracy than any other country—in some states only two per cent of the people who cannot read or write, and they mostly recent emigrants from other countries. Our people enjoy more education, more liberty and free-

dom, more pleasure and less poverty, and a better mode of living than was ever known to the human family since the beginning of time on any part of the earth.

THREE DECISIVE BATTLES

THERE have been *three important battles* fought that have had tremendous and far-reaching effects in the course of the history of the world.

The first of these: After *Athens*, during the time of Socrates, Plato, Aristotle and Alexander, became the leading city of the world and Cyrus, Darius and Xerxes had built up Persia to become an important competitor of Greece and threatened to overrun Greece and Europe with its horde of Asiatics, the Persians were met at *Arbela* and defeated by Alexander, and this ended the invasion of Europe by the Asiatics, and Greek colonies were established by him through the country.

The second was after the Saracens (Mohammedans) had come into power in the Eighth Century and had swept over Syria, Egypt, Africa and Spain and had crossed into France and were met in the battle at Tours by Charles Martel, 732 A. D. They were defeated again and driven out of Spain in 1492 by Ferdinand and Isabella, the same year Columbus discovered America, and permanently ended the advance of the Saracens into Europe.

The third battle was fought in Rome, that was the most important city in Europe at that period, built largely during the time Caesar, Pompey and Crassus ruled the world, between Pagans, and Christians who were in the minority, but steadfast in their faith and the justice of their cause and won out finally. The Cathedral of St. Peter and the Pope's headquarters there stand as emblems of their victory, and the ruins of the colosseums of the Pagans all over Europe are emblems of their defeat.

The Fourth Great Battle is now on to confirm Prohibition in the United States. This law was enacted by Congress, the Constitution was amended by the consent of the States of the Union. Now some of our able politicians are willing to pander to the bootleggers of the country in order to secure votes enough for their election to important offices.

Alcohol is a stimulant that can be used as a medicine the same as strychnine, but it can be used to better advantage as a power to run automobiles.

The Creator has given the human race a better stimulant, that works for the good of all, and leads to a higher and better life, the love of all for the opposite sex, the love between husband and wife, the love of parents for their children, the love between brothers and sisters, the love produced by the home and family relations that lasts to the end of life, the love of companionship that elevates and ennobles the love of horses and all animals, birds and flowers. The study of the operations of Nature enlarges the mind and is *rewarded* by higher aspirations, by virtue, morality and noble deeds. There is a *curse* for every wrongful act, which lowers the moral, physical and mental condition of those who give way to the demon rum, and are dragged down into the mire of despair.

Our Quaker President Hoover is making a valiant effort to carry out the doctrine of "Peace on earth" and to settle difficulties between nations by arbitration, instead of war, and the reduction of armaments and to establish the idea of peace and good will and friendship among nations instead of fear, jealousy, suspicion and hatred towards our neighbor nations.

He is trying to enforce the law against the demon Rum that enfeebles the intellect, engulfs the victim in its coils, distresses and impoverishes its family, takes away its self-respect and self-control. The tyrant drags its prey so deep into the mire with persistent effort, beyond the probability

of recovery. If the women and clergy of the Nation should join with the prohibitionists and give him assistance and encouragement, the battle could be won and the efforts of the President crowned with success.

OUR TROUBLE

THE one trouble confronting the people of our country is the increasing tendency to leave the country and small towns and go into the larger cities and give more laborers than can be employed profitably by the employer. Many of them have to be fed and housed at public expense. It is better to give them employment and make them self-supporting and truly interested in their own welfare and look with increasing interest into the future, with some prospect of prosperity in store for them, than to feed them and teach them to depend on a public dole, only sufficient to keep body and soul together, inducing a feeling of helplessness and despair. What is the remedy?

THE REMEDY

WE have one Agricultural College in most of the states and that gives the young men who attend, in addition to their mental studies, a practical training in farming and vegetable and fruit growing; how to make selection of the best species and how to cultivate and improve the stock. It teaches the method of selecting and raising the best horses, cattle, sheep, pigs and fowls of various kinds. Also how to feed and improve the best, which costs no more than to grow the poorer quality, as they eat just as much and require the same care and are much less profitable than the best.

I have known and assisted several young men who

were thus educated and came out of school greatly enthused and anxious to put their education to a practical test and in every instance they were successful in farming and stock raising.

One writer says regarding our school system :

"Many ills are traceable to the educational system.

"The average child comes out of school imagining that he has acquired a chart which will safely guide him through the channels of human existence, and that he faces no more difficult task than to follow it.

"When he finds himself up against a kind of proposition that was not mentioned, he is not only amazed but dumbfounded.

"It requires no straining of the imagination to trace many of our social and political ills to the failure of the educational system to develop the power of original thinking in its students."

My suggestion and belief is that if all the public schools in the country would adopt the methods of the agricultural colleges they would soon turn out an army of young men who would go into the country with enthusiasm to farm and raise stock, provided the Government would sell to each a piece of land on credit (if need be) to be paid for in installments with a very low rate of interest or none at all. Soon they would be surrounded with stock, could have the benefit of the radio, to keep them abreast of the times and informed of the prices of the products of the farm, and in the evening they could hear lectures and music. They could have automobiles and modern machinery to relieve them of the drudgery of farming. It would enable them to visit with each other, live in some instances in villages near each other and to engage in golf, croquet, football, trap-shooting, teas and bridge for the ladies, and concerts, etc.

And they would be prepared to support a family, con-

tented and happy, and approach the Utopia we have dreamed of for centuries, and thus draw them towards the country and away from the cities that are now being crowded with a surplus of idle men and women.

The Government is trying to improve their condition by giving them employment on public works, as it is considered better to provide regular occupation than transient provision, a mere temporary makeshift, which puts off the evil from day to day, instead of curing it. And this is done at the expense of the public that must pay the bills in either case, whence the other plan would make the man self-supporting and self-reliant.

There are thousands of millions of acres of agricultural land, untouched by the hoe or the plow, and millions of acres of timber land, untouched by the axe or the saw in Canada, Liberia, South America, east of the Andes Mountains, and in Mexico—enough to supply these young men with homes for many years to come, if this plan were adopted.

THE REMEDY AND ANSWER TO QUESTIONS ON PAGE TWO

The foregoing is my answer to the question in the first chapter: "How can we preserve this nation upon the foundation so wisely laid by our forefathers?"

Daniel Webster, one of the products of our institution, said, in regard to the principles of this foundation:

"If they fall, we fall with them. If they stand, it is because we have upholden them. Our fathers from behind admonish us with their anxious paternal voices. Posterity calls out to us from the bosom of the future. The world turns hither its solicitous eyes. All conjure us to act wisely

and faithfully in behalf of our duty we owe to posterity. Indeed, we never can repay the debt which is upon us, but by virtue, by morality, by the cultivation of every good principle and every good habit may we hope to enjoy the blessing through our day and leave it unimpaired to our children.

“Washington is in the clear upper sky. Adams, Jefferson and other stars have joined the American constellation. They circle around the center and the heavens beam with new light. Beneath this illumination let us walk the course of life, and at its close commend our beloved country, the common parent of us all, to the Divine benignity.”

PART SECOND

OPTIMISM VERSUS PESSIMISM

DURING the late World War in which we were engaged, we issued bonds to the amount of over thirty thousand million dollars. One-third of this amount was loaned to European nations; to carry on the war in building some thirty barracks all over the country, to shelter our soldiers while preparing for war, in feeding and in clothing them, and providing transportation from one part of the country to another, and finally to Europe and return.

In this manner this vast amount was distributed to laborers, merchants and manufacturers extended credit. A wave of *optimism* extended all over the country and the people were all living in a fool's paradise. The inflation expanded; stocks in many instances sold for over three times their par value. The inflation continued to expand until October, 1929, when it burst. Prices of stocks began to go down. The speculators who had borrowed money on call, at as high as ten to fifteen per cent. from the banks, made a rush to sell before losing too much. The Bears on Wall Street were in the saddle "bearing the market." A wave of *pessimism* spread over the country. Ninety million people in the United States, and ten thousand bankers, began to foresee hard times ahead and began to economize, by wearing out their old clothes, instead of buying new ones. This overstocked the merchants, who did not buy new stocks of goods from the manufacturers, who, in turn, dropped out many of their employees, which has resulted in a large number of unemployed people in the country, some of whom are eating up their former savings and many are hunting jobs.

This condition reacts on the retail merchants. The people of the country are eating food and wearing out cloth-

ing as they did before October, 1929, but they are not buying as they did when all were employed. And this *wave of pessimism* will last until the surplus stocks are used up, and buying by the merchants will increase the business of the factories, that will cause them to restore to the workmen the places they filled before the depression came. Confidence will be restored and business move on in the usual way.

Our President called the State governors, the railroad and other business men of the nation and the leading men of Congress together, to aid in giving employment to laborers, by building needed highways, public buildings that may be needed in the near future or at once; and they all promised, and the result is seen by unemployment being lessened in various parts of the country.

The sentiment of ninety millions of people has much to do with the condition of our business, either optimistic or pessimistic.

Our government made an effort to aid the farmer by guaranteeing him \$2 a bushel for the wheat he would raise, after the World War, which induced him to increase his acreage and raise more wheat, and resulted in time in lowering the price to 85 cents. The government also loaned him and the cattlemen money at a low rate, which caused them, in many instances, to buy automobiles and spend their time in joy riding, and to neglect their business, and Uncle Sam became the owner of over 200 of their farms, and there is some doubt as to the benefit intended. It would be well to advise them to raise less wheat and more sugar, as we import over 50% of the sugar we use. For them to raise more of the articles we import would give them a home market for their surplus, instead of depending on a foreign market, and give employment to our own people instead of those in a foreign country, and thus retain the money at home, instead of sending it out of the country.

I write this article today, July 15, 1930, to show how the Wall Street speculators (only one per cent of the inhabitants of the United States) caused a scare in October, 1929, that created a *pessimistic sentiment* among all the people and bankers of the country. This caused a slowing down of trade, throwing many people out of employment and the reduction of interest on money from 10 to 15 per cent down to 2 to 2½ per cent on call, and the lowering of brokers' loans one-half in twelve months. Our President and the business men of the country, by giving employment where possible, are restoring confidence and an *optimistic sentiment*; and business will soon be moving along in its usual normal way.

SALVAGE VERSUS WASTE

THE snow that accumulates in winter and the rains in the summer, stored in meadows, swamps and bogs at the head of the various small streams, in all that vast mountain country embracing the western half of the United States, will supply water enough running down hill in the streams (that has been going to *waste* for millions of years), if properly utilized will generate hydro-electric power that can be carried, by wire, six hundred miles from the source with very little cost or loss, and furnish *power* to heat all the houses in that region in winter.

By throwing on a switch or touching a button one can have any degree of heat desired, and save the handling of coal and wood each day to keep up the heat, and avoid the nuisance of smoke and dust in the house. It can be used in cooking and is superior and easier than any other method. It can be used in all mechanical operations, to run railroads all over this vast region cheaper and better than by any other power, and heat the cars in winter and keep them cool in summer by electric fans, and avoid the necessity of handling coal and wood. It can be used in sawing wood on the farms if needed, in running sewing machines, piano players, or wherever light or heavy power is required by extending a conducting wire from the point of production to where the power is to be used. It can be used in amplifying noises and in broadcasting of speeches or market reports, etc., to all parts of the country. It is the servant of man to assist in most of his wants more expeditiously and carefully than by any other method.

Denver is covered with trees of various kinds and various ages. Set out when quite small and close together, they have grown rapidly until some of them are two feet in diameter. The branches extend across the street and touch

each other. The city, from a high point back from the foot-hills, looks like an immense forest, which covers over twelve square miles in extent and shuts out a good deal of the circulating air. In a short time it will be necessary to cut out every other one as they grow larger and spread out their branches, which will be an expense and a *waste* to the city, and it would gladly give the timber to any corporation that would remove them from year to year.

If a company were formed for the purpose, this *waste* could be turned into a profit by it, by using the bark of some of the trees for making tannin, for making ink and tanning leather. The wood could be ground into *pulp* and made into all kinds of wrapping paper on the ground, and could be moulded into all kinds of boxes for holding packages of goods sold in the stores; and into tubs and buckets, pans and basins, and made water proof, and sold all over the mountain region, and give employment to many laborers and turn a *waste* into a benefit. The leaves of all the trees in the city could be held in piles outside the city, until they were sufficiently decayed and used as a fertilizer, as they do in France and Germany.

The clay in many parts of the country contains aluminum that can be extracted and used where a light metal is required, notably in automobile tops. In many other parts there is an abundance of suitable material for making fire clay brick, crucibles, and all kinds of pottery, notably near Denver, at Golden, Colorado, that could supply the whole mountain region.

The garbage from the kitchens of 120 million people in the United States can be saved and fed to pigs, or have the grease extracted and used in making soap or a lubricant for machinery, and the residue used as a fertilizer and put back on the soil, to restore the nourishment that had been taken from it by previous crops, instead of going to waste.

The automobile has taken the place of the work horse

in the country, on the road and in the cities, and the *use* of corn stalks and wheat and oats, straw for feed all over the country is very much reduced, and most of it is burned up in the field to get rid of it. Chemistry and practical experience has shown that they contain all the essential elements necessary to turn them into boards and lumber for various purposes, poles and posts for fencing and many other purposes, and could be used advantageously in prairie countries where timber is scarce, like Illinois, Iowa, Missouri, Kansas, Nebraska and Colorado, and all over the great western country, and save the cost of transportation long distances, as the lumber needed could be made on the ground and give employment to thousands of laborers in this new enterprise and turn waste into profit.

Henry Ford has practically demonstrated that he can buy up old, worn out, worthless automobiles, that are thrown away, that may be seen outside of cities along the roads, dumped into low places, an eyesore to all who travel through the country; that they can be had for a song, and taken into his shops provided for the purpose, and cut up; certain parts selected and used over again and the metals smelted over, and nearly all parts used in making new machines, and in this way cleaning up the country of this rubbish, and giving employment to thousands of workmen, and enabling him to reduce the cost of his new machines by using up the old ones.

These are but a few of the many similar things that can be done, to use up material of little value and give work to many who need employment, turn waste into profit, produce optimistic sentiment and confidence and comfort among the people in the present, and a cheerful outlook into the future.

I write these suggestions to cause young people and the schools to become interested in these matters, and by the aid of chemistry the people of the country can save ten

to fifteen per cent of the waste and add to the profits of the country, which is now estimated to be ninety billion dollars yearly.

ELECTRICITY PRODUCES MAGNETISM AND GRAVITATION

SPACE is filled with ether which contains electrons which are the basis of all matter. There are ninety-two varieties of *matter* produced by the number of electrons in the atom composing it, from 1 to 92. The characteristics of *matter* are produced by the strength and quantity of vibration in each.

The suns are electrical furnaces and have the power of a carburetor to take their fuel out of ether and generate heat. Our Sun is said to be 5,300 times hotter than molten brass, and sends out *electric rays* in all directions, with great rapidity and dynamic force and turns electrons in ether by fusion, into gases, liquids and solids, in the creation, formation and control of all planets in its family and all things on them; and when an infinitesimal portion reaches our *earth* it produces heat, light and electricity. A portion of the latter passes around our *earth* and makes it a great magnet and causes what is known as the *attraction of gravitation*, which holds all particles of which it is composed together in a spherical form. It causes all things on all sides to fall towards its centre, and all things on all sides to be on top, and holds the moon and atmosphere in place during its *revolution* on its axis once in 24 hours, causing light and darkness. Its rapid axial motion of 1,000 miles an hour gives it a projectile motion of 1,000 miles a minute, that would send it away out among the stars, except for the fact it is also a *magnet* (caused by a greater or parent sun), and holds our earth and eight other planets of its creation in its family in their relative positions, while traveling with them around the parent sun in 184,000 years.

Our Sun does not send heat and light rays to our earth,

which is proven by the fact that it grows colder and colder and darker as we go toward the sun, instead of warmer and lighter, because the air grows lighter as we approach the limit of our atmosphere, and the friction becomes less, and the light decreases when we reach the limit. Darkness ensues for the want of friction as the electric rays pass through pure ether.

Our Earth in traveling around the sun in its yearly course passes through ether so cold that all things on it would freeze solidly, instantly, were it not that the sun's electric rays reaching it produce heat enough to drive the cold back and make and keep it warm enough to sustain, nourish and protect vegetable and animal life on it. Another curious fact is that the heat produced by the dynamic force of the electric rays of the sun is so great that the earth and all things on it would be incinerated, were it not that our atmosphere partially deflects these rays of the sun and leaves our earth in a condition to sustain vegetable and animal life on it. A compromise is thus formed between freezing and melting.

In regard to the creation of the world, Garret P. Servise says:

"A point of deep interest has been reached lately. Indications begin to appear that there may be an invisible yet material GOVERNING CENTRE of the entire system of related universes."

I call it the *Parent Sun*.

Scientists photograph the suns and planets, millions of miles distant, calculate the distance to them, and from one to another, their size and weight, and tell of what material they are composed. They have counted 300 million of them, some of them many times larger than our own, that travel through the heavens each in its own orbit for hundreds of years on regular time, according to regular laws, and not interfering with each other, but in harmony and great regularity, indicating Supreme Control.

Ether that fills *all* space contains only *electrons*. No other substance is found in it. Scientists have found, as stated, that all matter is composed of atoms, and the atoms are composed of electrons and protons; that they are the basis of gases, liquids and solids. They have found that one combination of gases produces air, another produces water, another solids, etc. It is therefore reasonable to suppose that by the heat of the suns, gases are fused out of electrons in ether, are combined and formed into planets and other suns. They are caused to move in circles around the suns creating them, because these suns have the power of magnetism (given them by the Parent Sun) to hold the new planet in place, instead of letting it wander out among the distant stars.

Some scientists are of the opinion that pressure from the outside, by some secret power in ether, forces the particles of matter composing worlds together. My conclusion is that currents of *electricity circling around a nucleus* makes the nucleus magnetic, which principle holds good in electrons circling around protons in every particle of matter in the human system, and gives each particle the power to select from the circulating blood what may be required to restore what has been used up or lost by exercise or otherwise, whether flesh, bone or hair, which is called chemical affinity. In the case of worlds the principle holds good also, as all stars and planets are held in compact form by the attractive power given them by the electric currents sent out by the suns creating them, circling around them and making them magnetic, like our own Sun, which sends out electric rays that circle around eight planets in its family (as nuclei) and gives them magnetic power to hold the particles of which they are composed together in a solid body. The electric current is the power and magnetism

*Refer to page 6, "Universal Problems."

and gravitation are the result. The power is within that holds them together, and not outside as many suppose. This is a new theory, based on magnetism and gravitation, and I want students to investigate it carefully and thoroughly.

I write this to give stress and importance to Electricity, as the basis of all matter, the agent of the suns in creating and governing planets and all things on them, and the connecting link between mind and matter and the agent of the mind by which all movements of the body are made.

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